THE CHURCHMAN.

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POETRY.

For the Churchman.

THOUGHTS ABOUT THE CHURCH.

I.

We love thee well, blest Church, thou first-born child of GOD,
Who pointest out to men the path our Saviour trod;
Who wast ere time began, and who in youth shalt be,
When time hath fled away, before eternity.

II.

We love thee well, blest Church, because to thee was given
The mystic oracles of high and holy heaven,
Which thou full well hast kept, for still their truth appears,
Mellowed, but not less bright, by the long lapse of years.

III.

We love thee well, blest Church, for still within thy shrine
We know that GOD doth dwell, eternal and sublime;
And where an altar stands, his presence too is there,
To sanctify and hear, thy tones of solemn prayer.

IV.

Thou twinest round our hearts a thousand tender ties,
Unknown to worldly minds, unseen by worldly eyes;
Thy love is with us still, from Baptism's holy wave,
Until the dirge is sung, above the old man's grave.

V.

Yet would that now thou wert, as when in days gone by,
Strong in thy Maker's strength, thou could'st earth's rage defy;
When thou didst battle down each soul-destroying sin,
And show, by outward life, the holiness within.

VI.

O would the times were now, when matin prayers arose,
To glad the coming day, when vespers hymned its close;
When every knee was bowed, and every heart was given
In daily sacrifice unto the GOD of heaven!

VII.

Would that we now could see the weekly table spread,
Where still the hungry soul, by CHRIST's own flesh was fed;
And each LORD's day become, indeed a joyous time,
To those who, sick of earth, would feast on things divine!

VIII.

O would those blessed times might quickly come again,
When Christians were a band of lion-hearted men,
And none assumed the cross, or bore their Master's name,
To trample on the faith or put their vows to shame:

IX.

When like a phalanx firm, appeared the glorious band,
With heart knit fast to heart, and hand joined close to hand;
When still their march was on, and still arose on high
The convert's prayer and praise—their meed of victory!

X.

Shall this not be again? Our LORD is with us still,
In holy watchfulness, His promise to fulfil;
The earth is as it was, the Christian's battle-field,
Where he perchance may die—but, dying, cannot yield.

XI.

O had we but the faith our fathers had of old,
Far other is the tale our children might have told—
Than that we turned our arms against our brother's breast,
But gave our Master's foes a scarce molested rest!

XII.

Sons of the Church, arise! look to the ones gone by,
And strive ye now with zeal, in holy rivalry;
To you as unto them, a blest crusade is given—
On! for your Maker's cause—on! for your hope of heaven!

ION.

BISHOP SEABURY'S INVITATION TO UNION.

An Address to the Ministers and Congregations of the Presbyterian and Independent Persuasions in the United States of America. By a Member of the Episcopal Church.

We took sweet counsel together, and walked unto the House of GOD in company. DAVID.

Now I beseech you, Brethren, by the name of our LORD JESUS CHRIST, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. ST. PAUL.

(Printed in the year 1790.)

(Concluded.)

To say that a person invested with a commission can convey the *whole* power of that commission to another, but cannot convey a *part* of it, is downright nonsense, and deserves no better name—unless his principal has restrained him in that particular: And if CHRIST has left such a restriction, it may, I presume, be pointed out. Instances, in support of what I have said, might be readily produced from civil affairs, but I shall wave them, and content myself with one from the Presbyterians in the management of their ecclesiastical polity. I believe it is not uncommon for their presbyteries to license candidates for the ministry to preach, and preside in the public worship of their congregations, by making extempore prayers; that is, they give them power to do so. But do they give them the full power which they claim to themselves?—the power of government and of administering the sacraments? They, it seems, can give a limited commission, extending so far, and no further, unless they exclude the apostles and bishops from having any such power: This is surely uncandid and uncivil.

I conclude, therefore, that the elders, presbyters, overseers, and bishops, mentioned in the acts and epistles of the apostles, unless when the apostles are denoted by one of those titles, had not the power of government or ordination, but were subordinate officers, ministers of particular congregations, under the control or direction of an apostle, or of one whom an apostle had appointed over them, such as were Timothy, Titus, Epaphroditus, Andronicus, Junia, and others; that they were essentially distinct in power and rank, not only from the original apostles themselves, but from those whom they appointed to succeed them in the chief government of the Churches which they planted; and who in the next age, obtained the appropriate name of *bishops*, which name, with the supremacy of apostolical power, continues to this day, in the diocesan bishops of the Christian Church.

I conclude also, that the power which CHRIST left with his apostles to ordain and send ministers to preside over, and officiate in his Church, is not *one* in such a sense that they could not communicate some portion of it, without communicating the whole; but that they did communicate some portion of that power to the deacons, and a greater portion to the presbyters or elders, making, with themselves, three distinct orders of clergy in the Church.—That the presbyters within a certain district, now called a diocese, presided over their respective congregations—the apostle or chief bishop of that district or diocese presiding over them and the people committed to their care and charge.—That the unity of the Church consisted in this—that the people of every congregation held communion with their particular overseer, elder, or presbyter, in faith, worship, discipline, and sacraments—that the overseers of the several congregations held communion with each other in the same particulars, through the medium of their overseer or chief bishop, that is, by keeping up communion with him, and submitting to his government—and that these chief bishops of the Churches, or of different dioceses, held communion with each other by maintaining, through the operation of the Holy Ghost, the same apostolical government, worship, sacraments, and faith in CHRIST JESUS, the all-glorious and all-sufficient head of the Church, *from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying* (building up) *of itself in love.* (Eph. iv. 16.)—And my opinion is, that whoever needlessly breaks this unity by departing from this communion, that is, when he could continue in it without sinning against GOD, is guilty of schism, and ought to repent of his wickedness, and return to the Church of CHRIST from which he has strayed.

I conclude again, that those presbyters who separated from the Church of England did not, and could not bring off with them the apostolical power of ordination, because they never had received it. Their separation made them schismatics, but gave them no new ecclesiastical powers.

If, then, neither the whole congregation of the people, nor any part of it, have the power of ordination; nor those presbyters who separated from the Church of England; a junction of both cannot create a power which neither of them had before. *Ex nihilo nihil sit—from nothing, nothing can come*—is an adage which has been true a long time, and probably will continue to be so to the end of the world. Whence then comes the power of ordination which the Presbyterians and Independents claim?

On this ground, therefore, it is reasonable that they should make the first advances to a reunion with the Church;—they admit the validity of her orders, and she unhappily cannot return the compliment. And let me ask the gentlemen for whose benefit these charitable efforts are principally intended, why, if they can effect a reunion with the Church, on reasonable and liberal terms, and in her bosom do away the odious imputation of schism, and obtain valid orders for their ministers, they should not do it? Many of their ministers, as well as people, must have doubts and misgivings of mind concerning their ordinations. It is their misfortune too that those doubts and misgivings are well founded, and leave them no chance of getting rid of them any other way, than by removing the ground on which they stand. They may turn and twist every way; it will only show the rankling of the wound. They may raise mists, create perplexities, and obscure plain points, and keep controversy alive, in hopes the people will not perceive the dilemma in which they are entangled. But truth will at last break through the gloom, and they must either leave their errors, or their more sensible people will leave them. They may put a bold face on the business, and think to brave it out; and, as they at first assumed the title of presbyters, and the style of Reverend, so they may in imitation of Dr. Stiles and his brethren of Connecticut, usurp the title of bishops, and, it it may be, the style of Right Reverend—(pray who then would be reverend?)—it will all end like those plays of children which they call *make believe.* Their doubts and misgivings will continue, and, like a perpetual blister, keep them forever uneasy and wincing. The people will see it and laugh. They see it already; and the number of those who return to the Church is daily increasing. Think me not censorious; my words are the words of truth and candor. They are plain words, it is true, and you may not have been used to them, and therefore they may seem strange. They are the words of benevolence, as well as of truth, and soberly intended to do you good; and I shall be very sorry should impatience or restiveness, on your part, prevent their having full effect.

"Do you then," you will ask, "unchurch us all? Have our congregations no authorized ministers? No valid sacraments?" I answer, I unchurch nobody. If you were true Churches before I wrote, you are so still. If you were not, all the bustle you can make will do you no good—quietness and patience will be the best palliation for your disease—a radical cure can only be effected by your return to the Church from which you departed. You ask, "Have we no authorized ministers? no valid sacraments?" To these questions, I fear, I shall return disagreeable answers. You have ministers of the people, I confess; and if I may be allowed to make a supposition, (and I have made a good many without any leave at all,) I must suppose that such as your ministry is, such are your sacraments.

These, in short, are matters that neither concern me, nor my argument, any further than as they influence my benevolence in your behalf. To be a member of the true Church of CHRIST is a matter of important concern to every body. I have pointed out this true Church to you; in it you can enter; and in it you will have, in your own judgment, an authorized ministry, and valid sacraments. I hope you will avail yourselves of this information; and then, and not till then, all your doubts and misgivings will be at an end.

Probably I may also be asked, "Would you have us abandon the religion of our forefathers?—those pious and good men, who left all the comforts of their native country, and came over to this then howling wilderness, for the sake of liberty of conscience?" I answer, I have no inclination to bring any reproach on our forefathers, were it in my power to do so; nor to call in question their piety and goodness: I must however remark, that their departure from the Church of England was no proof of either. Nor have I a word to say against liberty of conscience. I pray GOD to preserve it to us all. That our forefathers were conscientious men, I doubt not; nor do I think it improbable that they came to America to enjoy greater liberty of conscience than they could obtain in England. They had certainly set their hearts on it; at least the principal men and the ministers had done so; for they no sooner obtained in America that liberty of conscience which they sought, than they endeavored to monopolize it all to themselves; and, with their good will, would not suffer a neighbor to have an atom of it.

With regard to departing from the religion of our forefathers—Did not our forefathers depart from the religion of their forefathers, when they separated from the Church of England? And have we not a better right to depart from their religion and return to the Church, if there be better reasons for our return, than there were for their departure?

But this is talking altogether in the style of New England.—Most of the original settlers to the southward had never separated from the English Church. If many of their descendants have done so, it has been owing to the arts and example of the Presbyterians of New England, and of their new-fangled brethren of Mr. John Wesley's mission.*

The opinion that we must never depart from the religion of our forefathers, has no good foundation. Error sometimes creeps in slyly and slowly, and may make great progress before it give any alarm. This was the case with the errors of the Church of Rome; and had it been wrong, under any circumstances, to depart from the religion of our forefathers, we must have continued in the errors of popery to this day. Nay, more; on that supposition, Christianity could never have obtained footing in the world. The true line of conduct is to do what is right, and not to continue in error, merely because our forefathers erred in the same way before us.

But, in truth, returning to the Episcopal Church is not giving up the religion of your forefathers—not even of your New England forefathers. It is only relinquishing those errors which they, through prejudice, most unhappily imbibed. You would give up an ill-founded Church-government, and an unauthorized ministry and sacraments, and you would obtain a government, ministry, and sacraments, according to the institution of CHRIST, the example of his holy apostles, and the practice of the primitive Church, in its purest period. You would give up an unjustifiable separation, and heal a breach, which the intemperate zeal of your forefathers made in the unity of CHRIST's Church. You would get rid of extempore prayers in public worship, which to many of you are a real source of uneasiness and discontent; and you would have your public devotions regulated by a form composed by the joint efforts of men of ability and prudence. You would silence those disputes between you and the Episcopal Church, which must otherwise forever remain, and would thereby greatly promote the union, peace, and social happiness of the country in which we live.

Let me now ask, why the attempt should not be made? Whether it shall or shall not be made now lies with you. I have made the opening; and though I have written this address unauthorized by any public body, or particular cognizance of private friends—merely as a volunteer in what I suppose a good cause—the peace and union of the country—the unity and prosperity of the Church of the blessed Redeemer—and the eternal felicity of us all—yet I *do* know that the union I have proposed would give the highest pleasure to the members of the Episcopal Church—that a great majority of them, especially of those of weight and influence, would rejoice in the prospect of its taking effect, and would glory in helping to accomplish it.

Though my partiality for the Church of England and her form of public worship must be evident from what I have written, I am not so enthusiastically attached to it, as to suppose no other form can be proper for public worship, or acceptable to GOD. Some things in it might probably be changed so as to be better adapted to the state of this country; and these alterations—I mean not those only which its political situation requires—it is hoped have been prudently and cautiously made by the late General Convention of the Episcopal Church at Philadelphia. If they have used their power discreetly, the Church and country will be under great obligations to them. If they have made many needless alterations, much mischief is to be dreaded. But a good man will hope for the best event in so important a concern; and I cannot help indulging an expectation that you, gentlemen, will attend to their books of common prayer, which, I understand, is now in the press, with the eye of candor, and see whether you could not with a good conscience adopt the use of it in your public worship. If you could, one great difficulty would be over. What gives me the more hope is the declaration which some of your ministers are said to have made, viz. That they could read the liturgy of the Church of England in their assemblies, and would be willing to do so, one half of the day, if the congregation desired it. That many of your laity do decidedly prefer the liturgy of the Church of England to extempore prayers, I know assuredly, for I have heard them declare it. These are certainly encouraging circumstances, and would justify some prudent attempts to introduce that, or a similar liturgy, into your public worship. And though uniformity in public worship would be much preferable to a diversity of liturgies in the same country, as it would be a greater security to the unity and peace of the Church, and to the brotherly love and affection of its members; yet, any liturgy, in which a due regard was paid to the analogy of the Christian faith, and the approved practices and usages of the primitive Church, would be much better than extempore prayer, where every thing is left to the prudence and judgment of the minister. I see not however why Christians should break unity on account of diversity of modes of worship.

It would be a great satisfaction to me to be able to join in worship and communion with all Christians with whom I have intercourse; and I would do so occasionally with you, gentlemen, notwithstanding your extempore prayers, as much as I am attached to forms, were it not for two considerations: the one is, that I should thereby depart from the unity of CHRIST's Church, and become an abetter of an unjustifiable separation from a true branch of it. The other is, the doubts I have of the validity of the ordination of your ministers, and consequently of the sacraments they dispense. These are serious points, and the serious consideration of them can do you no harm. It was to bring you to this serious consideration this address was written—it was the design too of some expressions in it which to you may appear harsh. I repeat it, they are the words of truth and benevolence. I repeat also, that truth fears no inquiry; and I add, that the Church to which I belong will endure the most exact scrutiny—try it who will.

I do not flatter myself that this address will pass without public animadversions. As I do not wish for controversy, so neither have I made any resolution to avoid it, when the occasion calls for it. I am, however, so confident of the ground on which I stand, that if evasions are avoided, and the merits of the cause only brought into view, the controversy, I am sure, will be very short.

It may be inquired, Why this address is particularly directed to you, gentlemen, of the Presbyterian and Independent persuasions, and not to all in general who differ from the Episcopal Church? The reason is, that as the points of difference between you and the Episcopal Church were fewer, I thought it would be best to make the first essay where I have made it; trusting that your candid and favorable acceptance of it would be such, as should encourage me to make my efforts more extensive: And I do hope my expectations will not be entirely disappointed, but that your good example will influence all denominations of Christians to think more seriously of the great duty of Christian unity, for the sake of both their temporal and eternal interest.

God speed the happy time, when all who profess and call themselves Christians, may be led into the way of truth, hold the faith in unity of spirit, worship him in the bond of peace, and live together in righteousness of life. *Amen.*

* The Reverend Mr. John Wesley, the founder and former of the Methodists, as they are called, some years ago published a little pamphlet of reasons why the Methodists should not separate from the Church of England: yet in his dotage, being 82 years of age, a certain Dr. Coke prevailed on him to confer the Episcopal character on him the said Coke. This was done privately at Bristol.—*Quere*—What becomes of Mr. Wesley's reasons against a separation from the Church of England? Where did Mr. W. get his power of ordination? Is Dr. Coke more a bishop now than he was before Mr. W. laid hands on him? Yes, say the Methodists; Mr. W. is a very good man, and GOD has blessed his ministry with many conversions, therefore a good man has a right to do *evil.*—God defend us!

COMMUNICATIONS.

For the Churchman.

BISHOP BULL AND BISHOP HORSLEY ON JUSTIFICATION.

In my former communications,* Mr. Editor, your readers were furnished with copious quotations from Dr. (miscalled Bishop) Barrow, Bishop Latimer, Bishop Warburton, Bishop Beveridge, and Mr. Chillingworth, to show that the Bishop of Ohio had done his cause little service by making partial extracts from their writings; all of them opposing and renouncing to a greater or less extent the principles which distinguish his Charge on Justification. The fidelity of my quotations has not been questioned. I therefore respectfully call upon the Bishop of Ohio, either to repel the accusation which Churchmen of intelligence and reflection must necessarily make in the consideration of these extracts, or else proclaim to his diocese that he has been unhappily mistaken, and that he differs widely in sentiment from the authors I have named; nay, that on *some* of the points discussed he is diametrically opposed to them, regarding them as leading their readers into "those very errors which have for their issue when *carried out*, nothing less than justification by *inherent*, and therefore by *our own* righteousness."

I have now to offer in evidence the writings of two additional prelates who are quoted by the bishop in his Charge, and who, from the manner of the quotation, would be supposed by many, (perhaps a large majority of its readers,) to agree with its author on the important subject of justification by faith. I mean Bishop Bull and Bishop Horsley.

"Who shall lay any thing to the charge of GOD's elect? It is GOD that *justifieth*; who is he that *condemneth?*" "Here (says the Bishop of Ohio) is the idea of a court, a tribunal, a person arraigned; the accuser is called; the whole is judicial; and if by the *condemnation* spoken of we could understand an act of the Judge *making* the accused guilty by the infusion of *unrighteousness*; then also by the justification spoken of, we might understand an act of the Judge *making* the accused *just* by an infusion of *righteousness*; but if this interpretation would be absurd in the former case, so must it be in the latter, for the two must evidently be interpreted alike." In a note to this passage he adds the remark, (p. 51,) "That this is the sense of the word in the Scriptures, especially in the New Testament, is so obvious, (says Bishop Bull,) that he must be almost blind who does not perceive it; 'pœne cœcus est qui non videat.' For the opinion of this learned writer at large, see his Harmonia Apostolica, Dissert. 1. c. 1." It is his object to show that justification and condemnation are opposed to each other; and to confirm and strengthen his views, he directs us to Bishop Bull's opinion at *large*. Would not general readers then suppose, from the connection of these passages, that Bishop Bull and the Bishop of Ohio agreed "in the main" as to the meaning of justification; that Bishop Bull, with the Bishop of Ohio, deemed it as absurd to speak of a man's being justified by an infusion of righteousness, as to speak of his being condemned by an infusion of unrighteousness? For one, Mr. Editor, your present correspondent did certainly think that the Bishop of Ohio intended to claim the author of the "Harmonia" as an important auxiliary in the great cause of justification. In the Churchman of September 19, he said that Bishop Bull and Bishop Horsley "appear to be claimed as coadjutors by the author of the CHARGE." Having in the words just quoted been specially directed to the elaborate treatise of a confessedly learned writer for an opinion at large, he could not but believe that he who recommended it was anxious to produce the impression that his own views in the main were sustained and corroborated by the writer in question. He finds, however, that he was in an error. Bishop Bull is repudiated; his work is condemned; he denies, it is said, that the righteousness of CHRIST is *imputed* for justification; he contends that the faith to which so many and great things are ascribed in the New Testament, is not to be taken for a single and simple virtue, but that it is the *complex* of all Christian virtues; and he considers justification as consisting in *making* just by a righteousness *within* us. (See the Bishop of Ohio's late letter in the Episcopal Recorder.) If all this be true, it follows, that in the estimation of the author of the CHARGE, Bishop Bull, although a learned and vigorous champion, "and truly excellent prelate," held opinions which had for their legitimate issue, when carried out, nothing less than justification by *our own* righteousness, and of course as leading to the "great sin, the parent sin, the head and heart of ANTICHRIST, out of which all her [meaning the Church of Rome's] unholy desires and bad counsels and unjust works did proceed." *Compare the Charge, p. 103, with p. 29, and p. 90.*

ALAS for the Church of England! mournfully exclaims the Christian inquirer. ALAS for the bulwark of the Reformation! And is it *true* that the great majority of the English clergy lamentably swerved from the doctrines of their Church, and became virtual Socinians, and even followers of Antichrist, by treading in the footsteps of Bishop Bull, that vigorous champion and excellent prelate? Surely it cannot be.

The consideration of this question, however, must be reserved for another number.

MELANCTHON.

* See the Churchman of July 18, August 22, September 19, and September 26, 1840. Dr. Barrow conclusively supports the doctrine of baptismal justification; but when attempting to draw a distinct line between justification and sanctification, becomes somewhat inconsistent. Bishop Beveridge is also made to appear to great disadvantage; but this is no doubt owing to the fact, that his "Private Thoughts," (a posthumous publication,) which are quoted as authority by the Bishop of Ohio, "were written by him in his younger years, upon his first entrance into holy orders." Dr. Whitby with great ability demolishes one portion of the young man's essay, viz., that which relates to *imputed* righteousness; and says, "I could have reflected upon twenty other passages, which in my judgment might have kept those thoughts still private, as the good Bishop in his life-time did." (See Whitby's Discourse, appended to his Commentary on 1 Corinthians. I am indebted to Bishop Seabury's "Invitation to Union," republished in the Churchman, March 27, for calling my attention to this argumentative discourse.) Bishop Warburton, in a passage, part of which is omitted by the Bishop of Ohio, expresses the opinion that the doctrine of justification by faith alone was by some, viz., the puritans, "*carried too far* in their zeal for setting it at a mortal distance from the popish doctrine of merits;" I do not blame the Bishop of Ohio, however, as much as I do the Rev. John Overton, from whom he probably obtained the mutilated extract from Warburton. (See Overton's "*True Churchman Ascertained;*" sit venia emphasi! *p* 207, *ed.* 1801.) Chillingworth, although quoted with approbation by the Bishop of Ohio, is undoubtedly a Socinian, if the Bishop's views be correct. Some inconsiderate writer in the Churchman has lately revived the charge of Arianism, long since preferred against that distinguished author. Thanks to "Philalethes" for his judicious vindication of the Protestant champion. (*Churchman*, April 3) The editors of the Episcopal Recorder applaud and recommend Chillingworth's "Religion of Protestants." If they cannot, then, digest my significant extracts from his *Sermons*, (August 22, and September 26,) let them turn to the seventh chapter of that great work, sections 31 and 32, and see how the *after-meal* (to use Hooker's word) will agree with them. Chillingworth says that there is no Protestant who does not require to justification—remission of sins, and that to remission of sins all require repentance, and that to repentance (he presumes) may not be denied the name of a *good work*. Against this doctrine the Bishop of Ohio sets his face like a flint, and warns us that it leads to justification by our own righteousness. And the editors in question endorse the Bishop's views as peculiarly *discriminating*. Lastly, I come to Latimer. My extract from his sermon was published in the Churchman on the 26th of September, several weeks before the Bishop of Ohio's work on "Oxford Divinity" was issued from the press. The Bishop, however, does not condescend to notice the extract, or to go to Latimer's works for information, but is content with the knowledge which he obtains from the "Fathers of the English Church," a compilation, I suppose, by men of the Rev. John Overton's stamp. In his "Oxford Divinity," therefore, he furnishes us with what he had in his "Charge" represented as the opinion of the good old Reformer, and this is circulated throughout the country in I know not how many religious papers, as coming from Latimer himself. The Reformer is commenting on St. Paul's description of charity, contained in 1 Cor. xiii., and says that *some learned men* are of the opinion that love "may be called the chiefest," greater than either hope or faith, "because she endureth for ever." "And though she be the chiefest, yet we must not attribute unto her the office which pertaineth unto faith only." "Though love be greater, yet it is not her office to *save*." The sentiments of these learned men are ascribed by the Bishop of Ohio on the authority of others, to Bishop Latimer. But, such are *not* Bishop Latimer's sentiments. "You must understand, (he tells us,) that St. Paul speaketh not *here* of the *justifying* faith wherewith we *receive everlasting life*, but he understandeth by this word faith, the gift to do miracles." "This I say to the confirmation of this proposition, faith only justifieth—*this* proposition is most true and certain. And St. Paul speaketh not *here* of this lively justifying faith, *for this right faith is not without love.*" "Love floweth out of faith; *where faith is, there is love*; but yet we must consider their offices, faith is the hand wherewith we take hold on *everlasting life*." Vol. ii., p. 301, 305. The readers of the "Charge" will remember that the Right Rev. author distinguishes between sanctification, or "the act of GOD *within* us, changing our *moral* character," and justification, or "the act of GOD *without* us, changing [only] our *relative* state," and that this distinction he considers *essential*. It is manifest, however, from the above quoted sentences, that neither the learned men with whom the Reformer refuses to concur, nor the Reformer himself, coincide with the Bishop of Ohio as to the nature of justification. To *justify* and to *save*, are with them synonymous terms. (It will be replied, perhaps, that the Bishop asserts, (*p.* 125,) that "*without obedience* there can be neither the living faith that justifies, nor the true holiness that makes us meet for the presence of GOD;" that justification and sanctification are "both obtained by the *same faith*, at the SAME TIME," (*p.* 123,) and that the believer, "the *moment* the hand of his faith but touches the skirt of the robe of our blessed Redeemer's righteousness," (*p.* 94,) is not only perfectly justified, but "*complete* in CHRIST," "by the blessed union of justification *and* holiness, peace *and* purity." But with the Bishop's consistency I am not at present concerned.

(N. B. Lest it should be imagined that for the sake of argument I am drawing a caricature, I refer my readers to p. 87 of the *Charge*. The justified believer is there compared to those who were in the ark in the days of Noah. "CHRIST is the ark." "All, [in the ark of old,] from the very instant of their entrance, were alike perfectly secure under the shadow of the Almighty. Continuing in the ark, their safety admitted neither of *increase* nor diminution. So in CHRIST. He that wins CHRIST, and is found in him, is '*complete* in him.'" From p. 123 we learn that believers become complete in CHRIST by the blessed *union* of justification and holiness, &c. The editor of the "Chronicle of the Church," August 28, 1840, thus criticises the Charge: "We are reluctantly compelled to conclude, that the Bishop himself has not that clear and discriminating view of the subject, necessary to a lucid treatment of it. Yet . . . . . . understood as *we think* the Bishop designed to be understood, and the Charge contains sound Church doctrine.")

For the Churchman.

FOREIGN MISSIONS, NO. I.

TO "F. M."

Sir,—I have undertaken to prove, in contradiction to you, that the Foreign Secretary is an able, active, and laborious officer in the service of the Church; and that the Foreign Missions are enjoying a measure of signal prosperity and usefulness. I was sorry to learn that you questioned either of these facts. It shows you to be less acquainted than I had supposed, with the distinguished servants and the noblest enterprises of the Church.

I have referred you to the principles of Christian charity and wisdom which govern the operations of the Foreign Committee, and shown you that neither the prosperity and success, nor the failure of the cause, are to be argued merely from immediate and apparent results. We regard obstacles and discouragements, as well as faith and endurance, to be among the primal elements of prosperity and final success in this cause.

The foreign relations of every society are complicated, and always difficult in their management. The executive officer has more or less of high responsibility devolving upon him. The Secretary and General Agent of the Foreign Committee I regard as holding an office second in this respect only to the Episcopate. The instructions which, from time to time, emanate from his pen, are the fruit of much reflection and anxious thought—of enlightened prudence and mature deliberation—of combined sagacity, wisdom, and tried experience. They comprehend an extensive range of personal observation—a fertility of resource and a choice of expedients—a warm and active sympathy with the missionaries, and a ready anticipation of all their various wants and exigencies, which cannot be easily secured or found united in one man. No one is qualified for such a work whose whole heart is not in it, and no ordinary qualifications are adequate to its responsible duties. The Board have been thus far most happy in the selection of men of distinguished ability and eminent piety for the office. They differ from you in their estimate of the requisite capacity of the incumbent. The qualifications I have mentioned are called into continual exercise in the extensive correspondence and the multiplied cares and avocations of this officer. The receipt of funds—the negotiation of exchanges—(though properly the province of the Treasurer)—are frequently a matter making serious demand upon the Secretary's time. The purchase of supplies for the several stations—the personal inspection of their shipment—with all the perplexing routine of the counting-house business—the invoicing, freighting, insuring, &c., is no trifling matter for his immediate attention. Add to this, the records and books of the Committee, with the preparation for the annual meeting of the Board, and you have altogether an amount of labor rendering the services of an assistant absolutely necessary, and the refutation of your assertion complete, so far as concerns the disproportion between the duties and the compensation of the Secretary.

But let us look a little farther. Is there no labor, no business-talent, in the correspondence? No responsibility, anxiety, prudence, sagacity, judgment, and wisdom, in both the correspondence and the instructions? These, together with the reports and papers submitted for the sanction and concurrence of the Committee and the Board, are not the hasty productions of a moment. They purport to be the collective counsel and experience of men who have thought and felt deeply the character of their task and the responsibility of their station. Is it nothing to exact of the Foreign Secretary the study and reflection requisite for continually devising the plans and policy which shall be found worthy of adoption? Is it nothing to career over the whole range of these Foreign relations—to contemplate the past, the present, and the future—to imbody in the papers thus submitted all that may deserve attention in the social, moral, political and religious condition of the several countries? Is it nothing to do much of all this in the frequent and repeated correspondence with the missionaries—and the more frequent, from the necessity of providing against the uncertain and hazardous means of conveyance? I regard the whole business of correspondence as part and parcel of the general instructions; and I claim for them an amount of labor, prudence, deliberation and anxious thought, which is of itself a sufficient refutation of your position. Turning again to the more strictly secular transactions of the office, we have the same satisfaction on the score of executive talent and a systematic despatch of business. We find the Foreign Secretary in every department of the office, exerting the whole force of his intellect, and the entire sympathies of his heart, to establish and advance the prosperity of the Foreign Missions of the Church.

I have thus replied to your inquiry as to what the Secretary *does* on account of the salary received. I say not that $2000 (or, more properly, $1700) is too much or too little; but I have said enough to convince a reasonable man, that, if toil—"if actual capacity—sound judgment—business talent—sagacity and prudence—anxiety of mind—high and arduous responsibility"—can claim any adequate compensation, the Secretary and General Agent of the Foreign Committee is entitled to it.

I am quite aware that the author of a series of letters to the Bishop of this diocese on the organization of the Missionary Society, adopts much the same views with yourself on the matter of the labor and compensation of the Secretary—with the difference, however, of manifest *impartiality*—regarding *both* officers as being too highly remunerated. His remarks, nevertheless, are based upon evident ignorance of the detail of business in either of the offices. Although I agree with him in the main, yet some of the features of his plan for a new organization are liable to the strongest objection; and I cannot see any advantage accruing from a division of labor between a Secretary and a General Agent. It seems to me to be employing *two*, where *one* is amply sufficient.

The strictures of this writer upon the editorial management of the Spirit of Missions, seem also to argue a great misapprehension of the original object of that periodical. It was

intended to be a vehicle merely of missionary intelligence—a simple record of the results of the Society's operations, and the condition of the several stations. It would be a heavy tax upon the already arduous duties of the Foreign Secretary, to require of him the labor of contributing original matter to a periodical of the Church. The time and ability necessary for such a work, would be more properly the service of some one specially appointed and paid for it. And I question whether the public "*exhortations*" recommended to the editors of this paper, do not peculiarly belong to the *parochial ministrations* of the clergy. The ability and general correctness of the views of the author of the pamphlet above mentioned, make it the more surprising that these objections should have escaped the general shrewdness of his observation.

I have thus considered the qualifications necessary to the Foreign Secretary: in my next, I shall refer to the results of our Foreign missionary operations. ANOTHER LAYMAN.

For the Churchman.

MUSINGS AMONG THE MONUMENTS.

NO. II.

THE TOMB OF SIR ISAAC NEWTON.

Bright legions swarm unseen, and sing, unheard
By mortal ear, the glorious Architect,
In this His universal temple, hung
With lustres, with innumerable lights,
That shed religion on the soul; at once,
The temple and the preacher! O how loud
It calls devotion! genuine growth of night!
——Devotion! daughter of Astronomy!
An undevout astronomer is mad. YOUNG.

It is a gratifying, nay, an ennobling thing, for us to know that in this soiling, mind-debasing world of ours, there have been, ay, that there are, redeeming spirits in it. That some have, by their elevating pursuits, their noble disinterestedness, their high aims and generous impulses, shown that they inherited and felt conscious of "the divinity that stirred within them." The names of these men shall "flourish in immortal youth." One of these names is now before me—his ashes sleep at my feet—here lies Sir Isaac Newton! In this vast mausoleum, in this old abbey, where the congregated dust of kings and princes repose; whose name arrests our attention, claims our respect and reverence, like Newton's? Here was a man who lived not for himself—not for an hour, not for a day, or a year—he lived for time, for others. He lived to instruct his age—succeeding ages will honor his memory! To use the expressive lines of Wordsworth,

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers."

How many beings from this circumstance have floated down the stream of time, leaving no mark, no token of inherent intellect behind them. They lived, they died; these two epochs comprise their history. How different is the story here! Newton's philosophic mind rose superior to mean ambition—he soared a god-like, an eagle's flight. His track lay in the gem-decked firmament, among the poetry of the stars. He seemed to overleap his mortal state, and to hold communion with the angelic hosts of heaven. The low aspiration, the debasing thought, had little space in the compass of his luminous mind—the world was not too much with him. The energy of his spirit sought the empyrean element of light, the doctrine of the universe, the grandeur of celestial scenery. He dwelt upon the immensity of space—he loved to contemplate,

"World beyond world, in infinite extent,
Profusely scatter'd o'er the blue immense."

The bright Pleiades, Orion, Sirius, and the red star Aldebaram, were as familiar to him as is the Sun and Moon to us; but he looked at the celestial and terrestrial phenomena of the globe like Milton, with the book of revelation open before him. For as Milton's thoughts continually dwelt upon the heavens with the sublime inspiration and rapture of a true poet, considering "this most excellent canopy," "this brave o'erhanging firmament," "this majestical roof fretted with golden fire," as forming a part of the great and wonderful works of the Creator, and man's pristine inheritance in a world of sinless beauty—who pondered upon apocalyptic sublimities until his soul and mind felt the grandeur of his subject, whilst descanting upon the opal towers and battlements of heaven, the native seat of the cherubim and seraphim, together with the awful majesty of the great Architect of the universe—so did Newton contemplate, not with the poet's eye, but with the solemn, humble spirit of the Christian philosopher. Shall not the dust, I ask, of such an ornament to his species command respect and admiration? It will; it must! The walk of this man through life was elevated, was elevating. If some great spirits here on earth have had occasion to blush and feel humiliated in considering they belonged to a race which has presented so many revolting specimens of humanity; so many tyrants, oppressors, and debased beings in the form of men; they have likewise been assured that they could still claim affinity with the wise, noble, and magnanimous. Although some fiendish natures have crept over this planet exulting in the debased and the debasing, have shed a blight, mist, and lurid atmosphere over the placid features of this fair earth, and have sunk too low to elevate their thoughts towards another and a better land; although the benighted glimmer of their dark understandings, their dark deeds, and their still darker imaginings, like a sepulchral taper, hath flitted and emitted its sickly rays amid the dark vapors and fogs of death, it has been but for a moment. Their lights have gone out with the pestilential atmosphere that fed and nourished them. The pure torch of intellect hath continually burnt upward. In all ages and all lands hath it been seen. The world hath been instructed and enlightened by a Newton, Milton, Locke, and Bacon. "There is surely a piece of divinity in us, (says Sir Thomas Browne,*) something that was before the elements, and owes no homage unto the sun. Nature tells me I am the image of God as well as Scripture. He that understands not thus much hath not his introduction or first lesson, and is yet to begin the alphabet of man." In this first lesson, this first step before all science, this "alphabet of man," Newton was well versed, was strikingly conversant, and it gave that inflexible, powerful impetus to his deep researches. He who tracked and explained the formation of comets, detected the extraordinary lights seen among the fixed stars, together with the motion of the planets, understood the machinery, the mechanism of the heavens—subjects too vast and ample for the ordinary mind to grasp and comprehend—did it with deep humility; did it whilst preparing himself for his final destiny; "thus uniting philosophy with religion, he dissolved the league which genius had formed with scepticism, and added to the cloud of witnesses the brightest name of ancient or of modern times."† Whatever holy reverence our thoughts may assume when dwelling upon, studying, or reading the varied beauties of earth—earth with her teeming marvels and myriad forms of loveliness; yet when we look into the pavilion of the sky, into the vast dome of the universe, and behold the planets and the countless stars, together with the silver moon flooding the broad fields and the flowing river with the softest light—we pause—a solemn train of meditation ensues. Our musings lead to worlds beyond the grave, and whatever spirituality lives or dwells in us breathes out—attunes itself to praise and adoration.

"The soul of man was made to walk the skies,
Delightful outlet of her prison here!
There disincumber'd from her chains, the ties
Of toys terrestrial, she can rove at large;
There freely can respire, dilate, extend,
In full proportion let loose all her powers.
YOUNG.

Long before the ancient Chaldeans, the first astrologers we read of, surveyed the stars for the purpose of deception, the phenomena of the heavens were gazed at with eyes of wonder and a holy sentiment of adoration. Those who looked up thus at the starry dome, and beheld the gems that twinkled in the illimitable expanse above, knew not, comprehended not the sublime mysteries of astronomy. But it produced in them a vague feeling of religion. Inwardly they felt there were worlds beyond the flying clouds. The wild Arab of the arid desert, standing at midnight amid his glittering sands, whilst the dread spirit of mysterious silence and solitude reigned around his solitary tent, has peered out in the soft radiance of moonlight, and as his savage eye hath darted upward toward the heavens to contemplate its beauty, his savage soul hath felt and acknowledged there was a God above him. He hath been subdued by the sublimity, the pathos of the sky!

How beautiful is night!
Dewy freshness fills the silent air,
No mist obscures, nor cloud, nor speck, nor stain,
Breaks the serene of heaven.
SOUTHEY.

The red Indian of the woods has no less reverence for the unseen hand which places a bright lamp nightly in the heavens. He hath his star to guide him in his trackless wanderings; and as he looks up at it, pursues his devious journey through the primeval forest—the solemn cathedral of nature—beside the roaring cataract and over the green prairie of the great West. His stern heart dilates with its own communings—thought for a moment elevates him—he casts his eye heavenward with thankful feelings, and blesses the Great Spirit who guides him through the lonely, pathless wilderness. That the wild Arab and red Indian has thus been tutored by the stars, and shown himself a docile pupil, whilst civilized man has often remained indifferent to the teachings of nature and the discoveries of science, seems strange indeed; yet it is no less strange than true. Look at the lives of astronomers—those great men who have endeavoured to enlighten their fellows. How is it they have received slander, and derision, and injustice, instead of praise, reward, and admiration? Look at Copernicus, an object of calumny; Tycho Brahe, persecuted by a court, and "forced with his wife and children to seek an asylum in a foreign land;" Kelper, unappreciated; Galileo, a victim of the Inquisition; and Newton, we are told, desisted from publishing his favorite work on "Chronology" during his life, from the ill usage he received from his countrymen. "Even the 'Optics' of Newton," says D'Israeli, "had no character at home until noticed in France."‡

Astronomy, one of the most profound, noble, and elevating of the sciences, has frequently subjected its professors to contumely, neglect, or ridicule. Roger Bacon excited wonder and envy rather than respect and applause; his discoveries were attributed to the occult or magic arts. He was rewarded with the cell instead of gifts and honors. The man knew too much for the age in which he lived, or rather his contemporaries were not intelligent enough to comprehend him. Thus the learned have frequently been compelled to desist from their labors, or descend to the level of those around them. It has been so in all ages of the world. The minds of some men are so narrow in limit, so small in capacity, that they contemn studies too vast and intricate for their comprehension. They cannot understand how others are able to grapple with abstruse subjects, and set it down at once for presumption or Charlatanism. Nature, says Milton,§ hath her *Zodiac*, "keeps her great annual circuit over human things, as truly as the sun and planets in the firmament; hath her anomalies, hath her obiquities in ascensions and declinations, accesses and recesses, as blamelessly as they in heaven. And sitting in her planetary orb, with two reins in each hand, one straight, the other loose, tempers the course of minds as well as bodies to several conjunctions and oppositions, friendly or unfriendly aspects, consenting oftenest with reason, but never contrary." Milton has expressed his admiration for the astronomer Galileo in immortal verse:—

"The broad circumference
Hung on his shoulders, like the moon, whose orb,
Through optic glass, the Tuscan artist views
At evening, from the top of Tesole,
Or in Valdarno, to descry new lands,
Rivers or mountains, in her spotty globe."
Par. Lost, Book i, 1, 286.

And it is such minds only that can truly estimate the deep and profound studies of the material world, the flights of science and of intellect. But I came to view the tomb of Milton, not to expatiate upon the injustice and wrong the learned and the wise have received at the hands of their fellow men—how their pursuits have been sneered at and their personal characters defamed. This has been the case at all times. Milton was obliged to defend his character and studies,‖ and so was the great Newton. Think of Milton selling his immortal poem for a few pounds, and Newton, whose heaven-gifted intellect imparted that light to others which he received from his Maker, deterred from his labors by the apathy of his countrymen. Foreigners honoring him rather than those to whom he looked for appreciation and encouragement. Well may leaden dulness see in these instances the indifferent reward of mental superiority, and exult that they are neither poets, philosophers, nor astronomers. And it is such persons who may be found diverting themselves over the paltry wax figures of Queen Elizabeth, Mary, and King William, by scrawling their ignoble names upon the glass cases in a chantry of one of the chapels, regardless of the ennobling associations of Newton. I came to view Newton's monument, yet I could not help commenting on some of these things. I am the worshipper of no hero—the admirer of no genius—who has not applied his gifts to noble ends. The tomb of Charlemagne would not cause me to pause one instant before it from his great military renown, but as the illuminator of his age and race I honor it. I looked at the monument of Voltaire in the Pantheon at Paris, with surprise to behold men admiring the statue of a man whose whole life seemed devoted to the degradation of his species, and whose noxious candle, like the death-torch of the ancients, burnt downwards. And I asked, why was the representation of this man set upon an elevated pedestal? And why were men and women brought hither to look upon it—to contemplate the sneering features of one whose sullying and false lip uttered no sentiment but profanity, and whose envenomed pen recorded nought but infamy? I paused for a reply! But that dark chamber wherein his bones are deposited gave back no answer! There was no halo to illuminate his tomb. The sable angel of gloomy death alone hovered over it, and he lifted not his dim, sickly torch to enlighten me. I came, I here repeat, to view the tomb of Newton—Newton, the astronomer and Christian philosopher, whose monument is forgotten in considering the man—who, as he exulted in light, so does light surround his name and the graven record of his discoveries and talents. It is pleasant to know that there hath lived such an ornament of his species, for his epitaph records the truth. It is in Latin, and has been thus rendered literally:—

"Here Lies
Sir Isaac Newton, Knight,
Who, by a vigor of mind almost supernatural,
First demonstrated
The motions and figures of the Planets,
The Paths of the Comets, and the Tides of the Ocean.
He diligently investigated
The different Refrangibilities of the Rays of Light,
And the properties of the Colors to which they give rise.
An Assiduous, Sagacious, and Faithful Interpreter
Of Nature, Antiquity, and the Holy Scriptures,
He asserted in his Philosophy the Majesty of God,
And exhibited in his Conduct the simplicity of the Gospel.
Let Mortals rejoice
That there has existed such and so great
An Ornament of Human Nature.
Born 25th Dec., 1642. Died 20th March, 1727."

It is an agreeable thing to dwell upon this epitaph, and call up the memory of this great man. Of one who held communion with the skies until his mind became as lucid as the empyrean element on which it seemed to subsist. There was a striking analogy between the character and studies of Newton. He was placid, devout, and contemplative. "One who knew Sir Isaac Newton tells us, that he would sometimes be silent and thoughtful, and look all the while as if he were saying his prayers."* There was consistency in his life and pursuits, and the anecdotes related of him display the mildness of his temper and the excellence of his heart. There are none which do not redound to his honor and reputation. Such a man may well claim respect. His name is one which the world will not willingly let die. "Wherever the name of Newton is pronounced, it is pronounced with reverence;" says that eminent philosopher, Sir Humphrey Davy;—"it is scarcely possible to look at the heavens, and read the order which is now visible in them, without a sensation of gratitude to the great discoverer of their laws."† It cannot be said that Newton was without fame and honor in his own land and day, yet it did not come up to the measure of his worth and deserts. A man like him never labored for mere dross—the pay of an hireling—no great mind ever does; he looked for sympathy and appreciation of his studies—he looked for the guerdon of true renown, not the unmeaning applause of the multitude. The world is quick to detect error and delinquency in master minds, but is it as ready to reward and honor those who have deserved its favor and respect? The world has its obligations to discharge towards those who improve, enlighten, and instruct it, as well as the gifted to employ their gifts to useful ends. That Newton performed the latter none can doubt, and his great mental superiority was only equalled by his unaffected modesty. This striking trait of character has been well preserved in that beautiful sentiment he uttered a short time before his death: "I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." This passage gives us as clear an insight into the spirit of the man as could endless pages of biography. I have not attempted a description of Newton's monument; I shall not do it now. It is a large and elaborate one, an allegory in marble, and does not relate its story without interpretation, which is wrong, as all monuments ought to do so without explanation. It is of ample dimensions, yet it seems dwarfish compared with the genius of him to whom it is erected. No marble, however, could equal that! Still it is conspicuously placed here. It stands in the most honored part of the abbey, the choir—and Newton sleeps in a sepulchre, which we have been told has been repeatedly refused to nobles. This is well! The ashes of the astronomer honors the mausoleum in which it lies.

The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wrecks of matter, and the crush of worlds.‡

D.

* Religio Medici.

† Life of Sir Isaac Newton, by Sir David Brewster.

‡ See "The Literary Character; or the History of Men of Genius." By J. D'Israeli. Art. "Anxieties of the Writers of Learning." Lond.

§ Tetrachordon.

‖ See his Apology for Smectymnuus.

* D'Israeli.

† See the works of Sir Humphrey Davy. Lon. 1839.

‡ Addison.

For the Churchman.

Mr. Editor,—It was with no small pleasure that I observed in your last the communication of ALTARE, calling the attention of your readers to the rubric providing for the seemly disposal of the sacred elements, which may remain after the holy communion. At the same time, without in any way wishing to censure, where it cannot be my province so to do, I would beg leave to suggest, whether there may not some objections lie against the plan which he proposes, and has been practised in one of the churches in your city? And whether another, which I will directly mention, does not seem more in accordance with the usage of the Church. I am free to confess, that to my mind it savors too much of the practice of Dissenters, for the wardens to receive the elements from the priest, not for their own use, but to distribute to others. The distribution of the elements it is certain belongs, under the priesthood, only to the diaconati: and although I am well aware that the distribution which takes place after the eucharistical services are concluded, is not the same as that more solemn one accompanied by the words, "The body of our LORD JESUS CHRIST," &c., yet I cannot think that it should be made by another than a clergyman. Indeed the very rubric we are speaking of is founded on the fact, that the elements do retain their sacramental character; otherwise, if they become common bread and wine, why should any special care be taken concerning them? And if they do retain this character, surely they should only be distributed by those who are authorized either to consecrate or administer them. With these views I would venture to submit, whether the practice which obtains in a church in the Diocese of Connecticut, (I know not if in more than one,) be not less exceptionable, and more in accordance with the spirit of our Church, than that mentioned by "ALTARE;" at the same time declaring that it is the farthest possible from my thoughts either to censure or condemn. In the church I have alluded to, so soon as the communicants arise from their silent prayers, a number of them approach the altar, and kneel down around the chancel rails. The clergyman then deposits in silence the bread in their hands, and himself presents to each one the cup; the other communicants meantime remain in their places, and all are still in the presence of the LORD. This plan, Mr. Editor, strikes me as very reverent, and as all reverent acts are highly impressive; I for one could wish it were universally adopted in our Church.

And now, Sir, perhaps you will give me leave to say a few words in relation to the rubric itself: "*And if any of the consecrated bread and wine remain after the communion, it shall not be carried out of the church: but the minister and other communicants shall immediately after the blessing, reverently eat and drink the same.*" In commenting on this rubric, Dr. Nichols has the following remarks:—"In the beginning of the third century there started up an odd custom among several of the laity, to carry out of the church with them some part of the bread and wine, which they kept by them to be a preservative of them in any extraordinary trial which might befall them, many of which they were constantly subject to in that time of persecution." "But this private reservation of the eucharist, giving birth to several bad and superstitious practices, it was decreed by the Council of Saragossa, which was held A. D. 381, *That if it could be proved upon any one, that he had taken the eucharist, without having swallowed it, he should be perpetually excommunicated.* The same canon was enforced by the first Council of Toledo about thirty or forty years after, and lastly by the Capitulars of Charles the Great. And thus the *private* reservation of the elements vanished." The reservation and carrying out of church the elements, practised by the Church of Rome, is even worse than the one just noticed, and must be too well known by your readers to need any description. It differs from the practice condemned by the Council of Saragossa, in that whereas that was the act of an individual, and might or might not be done at his own will, and as the case might be; this is the constant and sanctioned usage of the Church itself; and by the eighth canon of the Council of Trent, all those are anathematised who shall dare to condemn it. It was doubtless against these abuses that the rubric quoted above was aimed; but a curious question seems at this point to arise, whether the very ancient custom of carrying a portion of the consecrated elements to sick persons, whose bodily infirmities prevented them from being present in the church, is forbidden? As, however, the examination of this point will swell the limits of my article too much, I will, Mr. Editor, with your leave, take it up in another, in which I shall hope to show that this ancient and venerable usage never was, and never was intended to be, forbidden by the Church of England, and consequently not by our own Church, which departs from her mother no "further than local circumstances require." J. W.

For the Churchman.

POSTURE OF THE MINISTER IN PRAYER.

The Assistant Bishop of Virginia, in the Appendix to his Sermon at the Consecration of the Bishop of Georgia, (p. 141,) speaks of "the reading of prayers with the back of the priest towards the congregation," as one of several things "*done away at the reformation, as promotive of superstition*," and would have "the good sense and piety of their descendants" (the descendants of the reformers) "*frown indignantly* upon the first and least disposition to restore any of them." Before they begin to frown hard, I beg to call attention to the judgment of several godly bishops, as long ago as the Convocation in 1662, as to the point specified above. To the rubric directing the priest, in the service for the holy communion, to turn sometimes to the people, and sometimes to the holy table, the PURITAN party excepted, alleging that "it is always most convenient to turn to the people in divine service." To this the Bishops reply: "The minister's turning to the people is *not* most convenient throughout the whole ministration. When he speaks *to them*, as in Lessons, Absolution, and Benedictions, it is convenient that he turn to them. When he speaks for them *to* GOD, it is fit that they should all turn another way, as the ancient Church ever did; the reasons of which you may see, Augustin, lib. 2, de Ser. Dom. in Monte."—Cardwell's History of Conferences, 353.

The leaven of the Puritans still shows itself amongst us in the objections which some make, as their predecessors did, in 1662, to "the practice of reading part of the service at the communion table, when there is no communion." It is true, the rubric in our Prayer Book gives the option as to the place, though the preference to the communion table, receiving it first. But it is well to know *the origin* of the objection. The Bishops thus reply, as to the practice excepted against: "All the primitive Church used it; and if we do not observe that golden rule of the venerable Council of Nice, 'Let ancient customs prevail, till reason plainly requires the contrary,' we shall give offence to sober Christians by a causeless departure from catholic usage, and a greater advantage to enemies of our Church than our brethren, I hope, would willingly grant. The priest standing at the communion table, seemeth to give us an invitation to the holy sacrament, and minds us of our duty, viz., to receive the holy communion, some at least every Sunday; and though we neglect our duty, it is fit the Church should keep her standing."

Indeed, my dear Mr. Editor, we have occasion to thank GOD for the direction which men's minds are taking now so strongly towards "the ancient customs." "The old *is* better." "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

OLD SCHOOL.

For the Churchman.

THEOLOGICAL SEMINARY.

CHELSEA, May 17, 1841.

Rev. and Dear Sir,—In the last number of the Churchman you published a notice of the baptism, by immersion, of two students of the Seminary, in which I was the officiating priest. The statement was correct as to matters of fact, and yet was likely to make a false impression, especially in regard to one particular, viz., "kneeling with their faces towards the East." As to the *posture*, "kneeling," it was taken by the candidates, I presume, for convenience. As to the *direction*, "towards the East," it was accidental. Had the baptism been celebrated on the other shore of the Hudson, the faces of the candidates would have been "towards the" *West*. I was not aware that we had been so primitive in this respect, until I saw your notice of the celebration. This is not intended as a sneer at the ancients for observing this symbolical practice. Had I lived in their day, I would have conformed to this, as well as other indifferent usages, which have since become obsolete. On the other hand, I am unwilling to be, or to be thought, an innovator, or to be regarded as disposed to lay stress upon things that are confessedly trivial in themselves.

As to the mode, by *trine* immersion, I conceive that the rubric allows it. I am aware that *trine* affusion or aspersion are used under it. A practice which the primitive Church very generally observed, and which the Council of Nice made obligatory, cannot, I think, have been disclaimed by the Anglican Reformers. They rather left the number of immersions or affusions to the discretion of the minister. In this view of the matter, I saw no just reason for refusing the request of one of the candidates, that the mode should be *trine* immersion.

It might be presumed unnecessary to say any thing in defence of *immersion* itself, seeing that the rubric sanctions it equally with *affusion*, if it does not rather prefer it. Nor will I trouble you further at present than to affirm, what it were easy to prove, that *immersion* is more agreeable to the language of holy writ, and therefore more significant; that it was the *rule* in the primitive Church, (*affusion*, the *exception* being allowed only in case of extreme necessity;) and that any individual has the right, (in my humble opinion,) to claim it at the hands of the ministers of the Church. I deeply regret that the unrubrical and unfilial spirit of the sons of the Church, (by reducing the font to the dimensions of a washbowl, and by wholly superseding the baptistery,) has compelled the ministers of the Church, who would fulfil the spirit of the rubric in regard to the mode of baptism, to violate its letter touching the time and place. When shall we be primitive in practice as well as profession?

It is but justice to myself, as responsible to my superiors in the ministry, to say that the bishop of the diocese was consulted by me touching the propriety of the act, prior to its performance.

I remain, Rev. and dear Sir, your friend and brother, JOHN D. OGILBY.

Rev. Dr. Seabury, Editor of the Churchman.

For the Churchman.

THE CHURCH ALMANAC.

We would venture to suggest to the Editor of this Almanac, an improvement, on what is already good.

Under each of the Sundays insert the lessons. It is inconvenient for a clergyman to go for these from the Almanac to the Prayerbook.

CLERICUS.

THE CHURCHMAN.

SATURDAY, MAY 22, 1841.

A SERMON *delivered in Christ Church, Philadelphia, on Tuesday, April 20th, 1841, by request of the City Councils, at the Funeral Solemnities in honor of the late President of the United States.* By the Rt. Rev. HENRY U. ONDERDONK, D. D., Bishop of the Protestant Episcopal Church in Pennsylvania. Published by request of the Joint Committee of the Councils. Philadelphia: F. Crissy. 1841.

THE NATION'S GRIEF: *A Funeral Address, before the citizens of Burlington, at the request of the Common Council, on Tuesday, 13th April, 1841; on occasion of the death of William Henry Harrison, late President of the United States.* By the Right Rev. GEORGE WASHINGTON DOANE, D. D., LL. D., Bishop of New Jersey. Burlington: J. L. Powel. 1841.

NATIONAL SIN REBUKED; *a Discourse on the Death of the President of the United States; delivered in Trinity Church and St. Paul's Chapel, New Haven, on Sunday, April 18, 1841.* By Rev. HARRY CROSWELL, D. D., Rector of the Parish. New Haven: L. H. Young, Publisher.

Of the two first of these discourses, the former, as has been well said by the Banner of the Cross, is occupied by the event, the latter by the man. The third also considers the same dispensation in a religious light, and makes it the occasion of serious and wholesome reflection.

These discourses may probably be taken as indications of the train of reflection which proceeded from our pulpits, generally, on the day of humiliation and prayer, which was lately observed in reference to the same event. All may not have equalled in ability the excellent discourses which have been given to the public through the press; but all, it may be fairly presumed, aimed to turn the event to the improvement of the people, and to give them, under its impressive influence, clearer views of the nature and obligation of their duties as Christian citizens.

The recommendation of the late day of humiliation and prayer by the highest civil authority of the nation, and the approving response which it received from the people, who seemed as with one heart to acknowledge its propriety and conform to its observance, is one of the gratifying proofs which we often have of the deep hold of Christian principles on the understanding and affections of the American people. In this city business was generally suspended, and the Churches were well attended, and the day very generally observed with such solemnities as distinguish the LORD's day. The influence of such observances in exciting citizens to discharge their duties from high and holy motives, and to merge party and local differences in common sentiments of patriotism to their country, and duty to its Heavenly protector, cannot be too highly estimated.

It is one great excellence of the Christian Religion, that it consults the peace, order and happiness of mankind, as well in this world as the world to come. The GOD of Christians is the GOD of nature, who has established the whole creation in peace and order, happiness and love; and who now, by his remedial dispensations, is reclaiming, and will at length completely restore mankind to the order and happiness from which their own sins have estranged them.

One means by which ALMIGHTY GOD accomplishes this end is the institution of civil government; the origin of which is not to be referred to chance, necessity or human contrivance, but to the express appointment of GOD, as a means of restraining the evil lusts, passions and tempers of men—made evil by sin—protecting the weak from the violent, and dispensing justice to all.

This is proved to Christians not only by the reason of the thing, but by the express declarations of Holy Writ. One apostle tells us that there is no power, i. e., of government, but of GOD; that the powers that be are ordained of GOD; that whoever, therefore, resisteth the power, resisteth the ordinance of GOD; and that, consequently, we must needs be subject not only for wrath or fear of punishment, but for conscience' sake toward GOD. And another, discoursing of civil government, enjoins us to "honor all men in civil authority, especially to love the brotherhood," when invested with such authority, "to fear GOD" as the source of such authority, and "to honor the king," or supreme functionaries of the nation in whom such authority is vested.

The powers exercised by civil government is also a proof that its authority is derived from GOD, and not from man. The right of punishing, especially capitally, can be derived from GOD alone. No man has power over his own life, much less over the lives of others; and therefore, no man and no number of men, can exercise themselves, or delegate to others, the right to take away the life of man. This right can only emanate from GOD; and the exercise of it by our State and Federal Governments is a practical confession and proof that the powers of government are rested by our legislators on the ground of divine right.

But when we say that government is the ordinance of GOD, we do not mean any particular form of government. A body of people have an undoubted right to choose their own form of government, and to modify it in any way they please, especially to the eternal principles of truth, justice and reason. This is a matter with which Christianity meddles not: content to affirm that the institution of government is of GOD; that the right of its magistrates to punish guilt and dispense justice is derived from GOD; and that her followers are bound to respect and obey it as the ordinance of GOD.

In no country can these precepts of Christianity be discharged with so much freedom and nobleness as that in which *the mode* of government is devised by the people. In this provision they have the highest security for checking and controlling abuses, and securing the equal and salutary operation of truth and justice. But whatever be the mode of government, its end will be ultimately defeated, unless, while its laws are founded on reason and equity, its right and authority to execute those laws are referred to GOD.

We have now before us four different requests to transfer to our columns articles which have appeared originally in other Church journals. Three of these requests are from persons who have greatly obliged us, and whom we are extremely desirous to oblige in return; but we think that all, on reflection, will see several reasons why, with an entire approbation of the matter of the several articles, we cannot conveniently comply with their requests. To original communications our columns are always open; and it is only in the event of a radical difference of principle, or in some peculiar cases—and then never arbitrarily, but in the exercise of what is meant to be discretion—that we decline any that are offered

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A BRIEF EXAMINATION OF THE PROOFS, *by which the Rev. Mr. Boardman attempts to sustain his charge, that "a large and learned body of the clergy of the Church" (of England) "have returned to some of the worst errors of Popery;" with a word or two, as to his attempt, without proof, to cast the suspicion of Popery on the Protestant Episcopal Church in the United States of America.* By the Right Rev. GEORGE W. DOANE, D. D., LL. D., Bishop of New Jersey. Burlington: J. L. Powell, Printer. 1841.

There is a generosity in the temper and design of this work which must raise its author in the estimation of ingenuous minds. What are the Oxford Tracts and their authors to Bishop Doane? Is he bound to defend them? Has he in any way committed himself to their distinctive views? So far from this, he has expressed his dissent from these authors in several of their opinions, he has regretted their imprudencies, and has steadily avowed, and exhorted others to form, the determination to try them and their writings by the standard which the Church has proposed. What is it then which has called him out in their defence? An assault, not on their opinions, but on their reputation. He has stepped forward, not as a polemic to advocate their doctrine in any disputable points, but as a Christian brother and an honest man, bound to them in the ties of a common faith and a common humanity, to shield their good names from the charges of calumny.

However the matter may strike others, we confess that for our own part we honor the spirit which is here displayed. What a contrast to those who have been eager to join in the calumny and hunt down their own brethren with the same cry by which they themselves, should they succeed, would be hunted down in return! How much deeper still the contrast to those who have hitherto found it convenient to be silent, but now, in the light of recent developments, are brave enough to speak and to predict, with most sapient sagacity, that the leaders of the movement at Oxford will speedily go over to Rome!

We say again that we honor the man who at this moment can step forward, not to defend the Tracts for the Times, (which on this side of the Atlantic have as yet found no opponent worthy of a reply,) but to assert his unshaken confidence in the integrity of their authors, and to repel from them the charge of faithlessness to their own Church, and subserviency to the errors and interests of Rome. This is the aim of Bishop Doane's pamphlet; and though the author may fail to convince Mr. Boardman and his Presbyterian brethren of the futility of their charge, he has most certainly imposed on them the necessity of looking about for new grounds wherewith to sustain it.

The hour of trial will show who are and who are not to be relied on as opponents to the errors and corruptions of Rome; and not, we fear, until that hour comes, will the fogs of ignorance and prejudice which now intercept the vision of truth from the minds of many, be effectually dispelled. Meantime we could wish our readers to look at the subject dispassionately and read, as far as they can, what is written, on both sides: and confident we are, that the further they investigate, the more thoroughly convinced will they be that the CATHOLIC FAITH which has found such able advocates in the Tract writers, received in the heart, and acted out in the life, will be the grand engine, not only as Bishop Doane writes to eject the spirits of cant and Calvinism, but to displace, expose and evacuate the errors of Romanism. Bishop Doane's pamphlet will greatly help towards forming a correct view of the subject.

We had marked the entire Postscript for insertion, but find that we have room only for part of it.

"During the progress of these pages through the press, events, in England, have transpired, in rapid succession, which seem, to some, to affect its subject-matter very seriously. The publication of the ninetieth Tract for the Times; the letter of inquiry as to the author's name, addressed to the Editor by not less than four Tutors; the censure of the Hebdomadal Board; Mr. Newman's avowal of the authorship; the request of the Bishop of Oxford, that the Tracts might be discontinued; and the Editor's prompt expression of compliance—scarcely a month has sufficed to bring these tidings to our ears: and to produce the impression, in the minds of the truculent, on the one hand, and of the timid, on the other, of some great, overwhelming crisis, as if the Reformation were about to retrograde!

From one quarter, our ears are pained by the savage whoop, or—far more odious!—the sanctimonious whine, of anticipated exultation; as if, at last, it were made certain, that Christian brethren, and stewards of GOD's mysteries, *must* combine the foulest treachery with an apostacy the most abandoned, and go over to the Pope! From another, we are scarcely less distressed by the unworthy fears, and premature misgivings, and equivocating censures, of those whose indolence has kept them ignorant, and whose timidity distrusts the truth.* The present writer looks with shame and sorrow on this state of things. He wonders, that with men, who claim to be intelligent, and think that they are independent, such a state of things should have been possible. He has no interest in the subject which every Christian freeman should not have, in all that can concern the truth, that makes, and keeps us, free. He has no information on the subject, which is not equally accessible to every man in the community. He has not, and he never had, a word of correspondence with any one connected, even most remotely, with what is called "the Oxford movement." All his English correspondents, like himself, receive the Oxford writings, and judge of them by a standard held and owned long before Oxford Tracts were dreamed of; ADOPTING THEM SO FAR AS THEY AGREE with "Holy Scripture and ancient authors"†—or, as may be stated, more familiarly, and, yet, the same in practice, WITH THE BIBLE AND THE PRAYER BOOK—and rejecting them, if they should not. From not one of these, has one word reached him, as to the late conjuncture of events; and, by a most provoking perverseness, his arrangements, through his Bookseller, for the receipt of all new publications important for their ecclesiastical interest, have at this moment altogether failed him; so that he has not yet seen the ninetieth Tract, nor any one of the host of pamphlets‡ which it has produced, except the Letter of the Rev. Dr. Hook to the Bishop of Ripon, on the State of Parties in England;|| and that in an English newspaper. And yet, his confidence in the doctrinal integrity of the Oxford writers continues unshaken: and, as the report, that might be wafted to him in the midst of Indian or Arabian deserts, that any three of his beloved and respected brethren in the Presbyterate (*pace illorum dixerit*) had fallen down into Mormonism, would pass him, as the idle wind; so he repudiates, as morally impossible, the thought, that Mr. Newman, Dr. Pusey and Professor Keble—the holy three, for whom especially the furnace now is heated "one seven times more than it was wont"—have all or any of them apostatized, or ever can apostatize, to Popery."

* These remarks apply to none, but those whose position or pretensions make them justly responsible, at least for the withholding of their judgment, until they have informed themselves correctly upon the subject. To the multitude of honest Christians who love peace, and who are naturally anxious at the appearance of division or disquiet, it may suffice to say, there is no ground for anxiety It is but the ejection from the Church of the malign influences of cant and Calvinism, that now disturbs it, crying with a loud voice, as of old, when they come forth, "Stand still, and see the salvation of the Lord!"

† Preface to the Ordinal, in the Book of Common Prayer.

‡ This term seems not too strong. The following titles of pamphlets, just announced, occur at a moment's thought.

Revival of old Church principles, by Laicus.

Mr. Newman's letter to the Lord Bishop of Oxford, on occasion of Tract No. 90, in the series called "The Tracts for the Times."

Mr. Newman's letter to Dr. Jelf, in explanation of the Tract No. 90.

Professor Sewell's letter to Dr. Pusey, on the publication of the Tract No. 90.

A few words in support of No. 90, of "The Tracts for the Times," by the Rev. W. G. Ward.

Lord Morpeth's remarks on the authors of "The Tracts for the Times" Considered, by the Rev. W B. Barter.

Mr. Perceval's Vindication of the principles of the Authors of "The Tracts for the Times."

Dr. Hook's letter to the Bishop of Ripon, on the state of parties in the Church of England.

Mr. Palmer's letter to Dr. Wiseman, containing remarks on his letter to Mr. Newman.

|| Not as authority—for the present writer repudiates the judgment of the Oxford writers, for or against, on any other ground than their own writings—but as information, as all the information he possesses, beyond what he has seen in our own Journals, a few sentences are here added from Dr. Hook's Letter to the Bishop of Ripon. After speaking of the act of "the Hebdomadal Board," as a "most unhappy determination" "to censure Mr. Newman—a censure which I have little doubt the Convocation of the University would, if summoned, reverse:" he says, "on the publication of the 90th Tract for the Times, I determined to point out, in a pamphlet, what I consider to be its errors. But the moment I heard that the writer was to be *silenced, not by arguments, but by a usurped authority*, that moment I determined to renounce my intention, that moment I determined to take my stand with him; because, I did not altogether approve of a particular Tract, yet, in general principles, in the very principles advocated in that tract, I did agree with him." "And, in justice to one, whom I am proud to call my friend, I am bound to say, that Mr Newman's explanatory letter to Dr. Jelf is, to my mind, perfectly satisfactory."

The spirit of these sentences will tell upon the American heart. The only sovereign power on earth to which man's heart may bow, is TRUTH: and only that, because it is THE VOICE OF GOD. Galileo was imprisoned. Still, the earth revolved—"e pur, si muove!" "The Hebdomadal Board" have censured Mr. Newman. So did the Papal Bulls proscribe free-speaking Luther. In either case, is error proved? Can *force* make truth of error; or of error, truth? Not while the mind is immaterial and immortal! Not while God reigns!

It is perhaps not worth while to say it: but the report of ill-feeling between Dr. Hook and his diocesan, like ninety-nine in every hundred of the rumors of the day, is perfectly untrue. He was called to order by the Bishop, in the Chair, at a meeting of the Christian Knowledge Society, in his Parish; and instantly and cheerfully complied with the decision. But the whole meeting was a perfect triumph for Dr. Hook; and in that triumph no one more heartily rejoiced than the Bishop of Ripon himself. Of all which, any one may be assured who will refer to the paper called the "John Bull," dated April 10. The Letter, from which the foregoing extracts are made, addressed to the Bishop of Ripon, contains the substance of what Dr. Hook would have said, at the meeting, had his speech been continued.

LETTER ON CHRISTIAN UNION, *addressed to the Bishops of the Protestant Episcopal Church. By the Rt. Rev.* FRANCIS PATRICK KENRICK, *Bishop of Arath, and coadjutor of the Bishop of Philadelphia.* "*One Lord, one Faith.*" *Eph.* iv. 5. Philadelphia: Published by Eugene Cumiskey, 130 South Sixth-street. Pp. 16.

When the bishops of our Church are approached as bishops, united in the One Faith of the One Holy Catholic and Apostolic Church, they will then, we venture to say, and *not before*, be most ready to consider overtures of reunion from the adherents of the Pope of Rome.

There can be no more mortifying proof of the ignorance of others, and of our own unfaithfulness and timidity respecting the true character of our Church, than that such a letter should be addressed from such a quarter, to her spiritual fathers.

We are willing to believe that the ignorance which the letter displays as to the grounds on which all our Bishops, without exception, rests the nature and obligation of Catholic communion, is real, and not feigned; and for this reason, we are also willing to give Bishop Kenrick credit for the good design which he professes to entertain, and to acquit him of the wish to offer a studied insult to those whom he addresses, in recommending to them the perusal of "Milner's End of Controversy."

Supposing (as we do) the author of the letter to be sincere in his profession, we devoutly commiserate his situation. He desires to effect what he is not at liberty even to attempt. He would be an advocate of union, but does not, and cannot rise to any higher ground than that of a proselyter. This is doubtless by Bishop Kenrick and other pious Romanists sorely felt to be the misfortune of his position.

But even the wish will not be without its reward. The letter will promote the cause of union, though not exactly in the way which its author expects.

A small edition of the Abstract of the Journals of the First Conventions of this Diocese, to 1804, which appeared in the Churchman of last week, has been printed for sale. It may be had at the office of the Churchman, and at the Depository, 28 Ann-street. Price 6 cents.

A Clergyman of Ohio having lost his house, library and manuscripts by fire during the past year, and being in a feeble state of health, is compelled to ask of his brethren of the clergy and of the laity of the Episcopal Church, such aid as they may be disposed to render him in his necessity. His address is left with Messrs. Swords, Stanford & Co.

The English papers by the Caledonia, just arrived at Boston, bring the melancholy intelligence of the death of the Bishop of Worcester, Dr. Carr. Dr. Graham, Vice Chancellor of the University of Cambridge, is spoken of as his successor.

The Rev. Messrs. C. Clapp and S. M. Haskins have removed to Williamsburgh, Kings county, L. I., and wish all communications intended for them addressed to that place.

The Rev. A. C. Treadway, intending to leave Natchez, Mi., in a few weeks, requests all letters and papers intended for him to be sent to Oswego, N. Y.

DUTY TO THE CHURCH; *An Address to those persons residing in Brooklyn and its vicinity, who have heretofore belonged to the Church in any part of the British dominions. By* EVAN M. JOHNSON, *Rector of St. John's Church, Brooklyn, L. I.*

We have read with great satisfaction this plain, direct and forcible address. It conveys to the class of people for whom it is intended a sort of information which they greatly need, and which cannot fail to be highly serviceable in keeping them in connexion with the Church. Something of the kind has been long wanted, and we doubt whether any thing better and more to the purpose could have been written than the present address. It would make an excellent tract.

A brief extract will help to give an idea of the design and style of the address.

"Thus the Church in this country is one with the Church to which you belonged before you came here, as to discipline, doctrine and practice. She has the same claim to your regard, to your obedience and to your submission, that the Church in England had. To separate from this one Church was schism there, is schism here. In the days of the Apostles it was said to members of the Church, 'Let there be no schism in the body of Christ,' and they were to 'mark them that caused divisions,' (schisms.) It is, however, now scarcely ever really considered that schism is a sin, and that it is forbidden by the word of God. Almost every one thinks he has a right to withdraw from the Church and join any class of schismatics he may choose. But, my friends, it is schismatical, and therefore sinful to do so. I am persuaded that of those who forsake the communion of the Church, the greater part do so more from want of information and consideration than from any design to despise this Apostolical precept.

It is for want of information, or at least consideration of these facts, that many think that here one Church is called *sect*, in the same sense as another, because no one is established by law. On your first arrival here, you did not ask for the Church—the Church of your fathers; you delayed to do your duty and transfer your spiritual allegiance. Thus an inroad was made upon your religious habits, and in too many instances you have never returned to them. What wonder, then, that those who have neglected the ordinances of the Church, 'despised the holy Sabbaths,' and in some instances have even disused the reception of the holy sacrifice at the altar, upon which they once feasted; what wonder if such as these (and alas! there are too many) are in a state of spiritual death—'dead while they live.' What wonder, that when temporal death stares them in the face, and they know that they are about to go into the presence of an offended God, that the recollection of their neglect of him and their duty, should add a bitter pang to the accusations of a guilty conscience! Such is the fact. It is, my friends, to save you, into whose hands this address may fall, and who know that your case has been here described, from the stings of such a conscience at such an hour; as well as from the eternal displeasure of offended Majesty, that I entreat you now, to 'think of these things.'

"I know that in many instances, direct means are used to effect your estrangement from the Church. I will mention a few of them:—Your prejudices against some of the abuses which have grown up in England, (and which many there lament,) in consequence of the connexion of Church and State, are appealed to. You are asked, will you here continue to be attached to a Church, which 'at home,' compels every one to contribute to its support; which upholds so many lordly Bishops, and rich and insolent Clergy? This kind of talk is most common; and by such appeals to prejudice, the attempt is often successfully made to induce our weaker brethren to stray from their rightful fold. But what have these abuses which have crept into the Established Church *of* England, to do with her as a member of Christ's body? These abuses do not change the character of the truths which she teaches, or the validity of the sacraments which her Ministers dispense. They do not exist in the Church *here*, if they do *there*. If you have experienced any evils on account of the connexion of the Church with the State, you ought to be thankful that *here* they cannot again occur."

TO CORRESPONDENTS.

The author of "The true Catholic ground" has as little reason to distrust his own abilities as the cause in which they are enlisted. We shall insert his article, but think it important that he should first give us his name, and the opportunity of an interview.

"A Presbyter" is received. Also, "F. M."

TRIAL OF THE EARL OF CARDIGAN.

From the St. James's Chronicle.

Our readers have now before them the conclusion of the trial of the Earl of Cardigan. They will see that the noble earl has been *acquitted* by the unanimous vote of the assembled peers, but acquitted solely on the ground of a failure of proof as to the identity of the gentleman fired at and wounded at Wimbledon Common, with the person named in the indictment. This fatal defect was promptly seized upon by Sir William Follett and the defendant's other counsel, and pressed by Sir William with his characteristic acuteness, and with irresistible force. The trial, therefore, terminated somewhat abruptly in the verdict of acquittal, which we have stated.

The House of Lords has indeed happily escaped a great difficulty, if the point made by Sir William Follett was Lord Cardigan's only ground of defence. But for that point, the house must, in the hypothesis, have convicted the noble earl as unanimously as they acquitted him, and sentenced him, too, to a long imprisonment for an offence, for the commission of which, under like circumstances, no man was ever before imprisoned, or even questioned—for an offence which the senseless law of custom has in some cases enforced as a duty, and has countenanced as innocent in most cases. This painful necessity has been spared to the house: but let it not be supposed that the proceedings against Lord Cardigan have been altogether useless—they have *practically* established the fact, previously admitted only *in theory*, namely, that the fighting of a duel, even though neither death nor a wound ensue, constitutes *a felony*. The plea of the noble earl admits this—the cognizance taken of the indictment by the House of Lords admits this. There can be no doubt that if the offence charged were not *a felony*, Sir William Follett would have *demurred* to the indictment instead of advising to plead Not Guilty, and there can be as little doubt that the House of Lords would in such case, by rejecting the indictment, have spared themselves the trouble of trying a case properly within the jurisdiction of the inferior tribunals.

This surely is a great matter. It is now *practically* settled law, that to fight a duel is to *commit a felony*, and that every man who fights a duel is for his whole life after subject to prosecution as a felon by any prosecutor who may choose to bring him to justice. We can scarcely conceive any thing to happen more likely to repress duelling than this practical declaration of the law. It is the first step towards the path of reason and religion, and it is a long one. It would seem hard, and it would justly seem so, to prosecute as a felon any one for fighting a duel up to the present time; but whoever shall engage in one from and after the 17th of February, 1841, must know what he has to expect—must be prepared to pass from the field of battle to a felon's cell.

(From a Correspondent.)—Such was the doubtful character of the issue of the late trial in the House of Lords, entertained by the Earl of Cardigan and his legal advisers, that his lordship, in the event of being found guilty of a felony, and to prevent in that case, the whole of his property being forfeited to the Crown, executed, some time before, a deed of gift, assigning over the whole of his valuable possessions to Viscount Curzon, the eldest son of Earl Howe, the latter nobleman having married a sister of Lord Cardigan. It is stated, that the legal expenses of this transfer of property, arising from fines upon copyholds, and the enormous stamp duties, amounted to upward of £10,000. As the deed is stated to have been enrolled in due form, the same expenses will now have to be again incurred to effect a re-transfer of the property from Viscount Curzon to his Lordship. Should the statement of our informant regarding the stamp duties payable to government be correct, they will not only most amply defray all the expenses incurred by the country in fitting up the House of Lords, &c., but leave a very handsome surplus.

MARRIED,

At St. Thomas' Church, in this city, 19th inst., by the Rev. Mr. Pardee, Henry A. Kittredge to Mary, daughter of Jonathan Clark, Esq., both of Tewksbury, Mass.

On the 6th inst., in Christ Church, Middletown, Ct., by the Rev. Dr. Jarvis, the Rev. P. A. Proal, D. D., Rector of Trinity Church, in this city, to Susan B. Stout, daughter of the late Arthur Breese, Esq.

In Hartford, on the 27th ult., by the Rev. Dr. Hawes, the Rev. Prof. Jackson, of Washington College, to Miss Emily, eldest daughter of His Excellency William W. Ellsworth.

DIED,

In Wilmington, Del., on Monday last, Mrs. Sarah V. Chambers, wife of the Rev. Corry Chambers, after a lingering and painful illness.

In Hartford, on the 6th inst., Thomas L. Brownell, Lieut. U. S. Army, son of the Right Rev. T. C. Brownell, Bishop of the Diocese of Connecticut, aged 26.

CALENDAR.

MAY.

23. Sunday after Ascension Day.
30. WHITSUNDAY.
31 Monday in Whitsun-Week.

JUNE.

1. Tuesday in Whitsun-Week.
2., 4., 5. } Ember Days.
6. TRINITY SUNDAY.
11. St. Barnabas the Apostle.
13. First Sunday after Trinity.
20. Second Sunday after Trinity.
24. The Nativity of St John the Baptist.
27. Third Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Troy. Fourth Sunday after Easter, May 9, in the morning, confirmed 35 in St. John's Church. *Rensselaer County.* Same day, afternoon, confirmed 23 in Trinity Church, Lansingburgh.

Tuesday, May 11, confirmed one in the Chapel of St. Mark's Church, Hoosick Falls.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sunday after Ascension, May 23, Port Jackson, *Montgomery county.* 24, Fonda. 25, Johnstown, *Fulton county.* Thursday, 27, Little Falls, *Herkimer county.* 28, Fairfield. 29, Norway.

Whitsunday, May 30, Herkimer. Tuesday in Whitsun-Week, June 1, Westford, *Otsego county*, Consecration A. M., Confirmation P. M. 2, Jacksonborough. Friday, 4, *Schenectady.*

Trinity Sunday, June 6, A. M. Trinity Church, *Albany;* 4 P. M. St. Luke's Chapel, West Troy, *Albany county.* 7, Lansingburgh, *Rensselaer county*, Institution. 8, Somers, *Westchester county*, laying corner-stone of church. St. Barnabas the Apostle, Friday, June 11, Astoria Female Institute, Astoria, *Queen's county.* 12, do.

First Sunday after Trinity, June 13, St. James Church, *New York.*

Second Sunday after Trinity, June 20, Williamsburgh, *King's county.* Institution A. M., Confirmation P. M.

Monday, June 28, Morrisania, *Westchester county*, Consecration. St. Peter the Apostle, Tuesday, June 29, Flushing, *Queen's county*, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.

Fourth Sunday after Trinity, July 4, Richmond, *Richmond county.* Thursday, 8, St. Paul's College, College Point, *Queen's county.* 9, do.

Friday, July 23, Cold Spring, *Putnam county.*

Seventh Sunday after Trinity, and St. James the Apostle, July 25. Fishkill Landing, *Dutchess county*, Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, *Orange county*, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, *Ulster county*, Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, *Columbia county.*

Ninth Sunday after Trinity, August 8, Franklin, *Delaware county.* Tuesday, 10, Christ Church, Poughkeepsie, *Dutchess county.* 11, Pleasant Valley. 12, Lithgow. Saturday, 14, Pawlings.

Tenth Sunday after Trinity, August 15, Patterson, *Putnam county*, Ordination A. M., Confirmation P. M. Tuesday, 17, North Salem, *Westchester county.* 18, Somers. 19, Bedford. Saturday, 21, Whiteplains.

Eleventh Sunday after Trinity, August 22, A. M., Rye; 4 P. M., Mamaroneck. 23, New Rochelle. St. Bartholomew the Apostle, August 24, Eastchester. 25, Westchester. 26, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

MISSION CH. OF THE HOLY EVANGELISTS. The Regular Quarterly Sermon will be preached on Sunday evening next, the 23d inst., in the Mission Church of the Holy Evangelists, in Vandewater street, by the Rev Edward Y. Higbee.

Services to commence at half past 7 o'clock. The friends of Missions and Episcopalians generally, are invited to attend.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. James' Church, in the city of Philadelphia, on Wednesday, the 16th of June next, at 5 o'clock, P. M.

P. VAN PELT, *Secretary.*

Philadelphia, May 10, 1841.

ACKNOWLEDGMENTS.

☞ The subscriber acknowledges the receipt of thirty dollars, by the hand of the Rev A S Todd, from St John's Church, Stamford, Ct, to aid in erecting a chapel in St Matthew's Parish, South Port, Wisconsin.

LEM. B. HULL.

COLUMBIA FEMALE INSTITUTE IN TENNESSEE.

The subscriber acknowledges the receipt of the following sums, viz:

From L M Hoffman, through Rev J M Wainwright, D D, $25 Miss S Moore $10, Mrs Sherred $5, gold $2 50, through Dr Hobart—$17 50. Rev Samuel Seabury, D D, $5. St Stephen's ch, by the rector, (additional,) $5. A B M'Donald, $10. Mrs Wilkes $5, T L Ogden $2—$7. S F Randolph $5, L Phillips $3—$8. Cash $10, $1, $1—12. Dr Cammann $15, Mrs Lorillard $50, through Rev W Berrian, D D—$65. Jacob Shatzel, by his executrix, $50. Sundry individuals of St Bartholomew's parish, by the rector, $188. Several members of All Saint's parish, by the rector, $217. Total, $609 50.

Further donations are solicited, and will be thankfully received, by THOMAS BROWNING,
At the S S Depository, 28 Ann street.

New York, May 19, 1841.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From a member of St Paul's ch, Huntington, Con, towards another membership in the society, $10. From L Denison, Esq, annual, $5. Collection in Bethesday ch, Saratoga Springs, Rev W F Walker, by the hands of Dr Clark, $6 20. Total, $21 20.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent.
At the Depository, 28 Ann-street.

New York, May 20, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From a member of St Paul's ch, Huntington, Con, to constitute the Rev Geo A Sterling, rector, a member for life, $10. R P Williams, St Louis, for Perceval, &c, sold, $3. O Richardson, donation, $3. F R Tillou, Esq, donation, $5. Cash, donation, $1. Total, $22.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, agent,
At the Depository, 28 Ann street.

New York, May 20, 1841.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 12th inst., has received the following contributions, viz.

By the hands of the Rev P J Shand, rector, offerings of Trinity ch, Columbia, S C, to May 2d, inclusive, for Domestic Missions, $90. By the same hand, contribution of Christ ch, Granville, S C. for Domestic Missions, per Rev C C Pinckney, jr, rector, $25. By the hands of the Rev R B Claxton, from collection of Missionary meetings in St Stephen's ch, Wilkesbarre, Pa, $8 69. By the hands of H Barclay, Esq, collection in Trinity ch, Ulster, N Y, for Domestic Missions, $8 31. By the hands of the Rev M Marcus, collection in St Peter's ch, Peekskill, N Y, $9 59. By the hands of the Rev P J Shand, additional offering of Grace ch, Camden, S C, per Rev E D Philips, rector, $20. By the hands of D Ravenel, receiving agent at Charleston, S C, received of the Rev S Elliot, senior, of Prince William parish, per E Barnwall, from Mrs C M Haywood, $20; from Mrs M A Haywood, $30 Received of Bishop Gadsden, contribution of St Philip's church, Charleston, S C, for missions in Tennessee, $100, and for Domestic Missions generally, $100. Received of the Rev Mr Dupont, collection of Monthly Missionary Lectures at St Stephen's chapel, Charleston, S C, $16 66. Received of the Rev Stewart Hanckell, contribution of the Church of St Andrew's parish, $15 From family mite box, N Y, $3 44. By the hands of the Rev Henry Bolton, rector, collection in St Paul's ch, East Chester, N Y, $21. By the hands of the Rev John Blake, Chaplain in the U S Army, contribution of a few ladies at Hancock barrack, Maine, $5. By the hands of the Rev Dr Reed, rector, contribution from Christ ch, Poughkeepsie, N Y, for Domestic Missions, $24 80. From the Rev Charles H Halsey, rector of St Paul's ch, Sing Sing, N Y, a donation, being so much postage paid by him as a local correspondent, $1 07. By the hands of the Rev A Nichols, contribution of Christ ch, and St Peter's ch, Oxford, Con, $12, $6 from each. Total, $510 56.

JAMES SWORDS, Treasurer.

New York, May 22, 1841.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From a parishioner of Trinity church, Geneva, N Y, $3. From Am Tract Soc—for tracts for Greece 300, for Crete 200, for W Africa 200—700. From a lady of St Luke's ch, Rochester, N Y, 2d contribution for Africa 15 From N N Cowgell at a mission station, Jefferson county, Ky, 8 31. From St Peter's ch, Plymouth, Con, per Rev Wm Watson, rector, 33 30. From a lady of the ch of the Ascension, N Y, 50. From Amos Palmer, Butternuts, Otsego co, 10. From Miss Eliza Murdock 5, Mr James Armstrong 5, both of Baltimore, through H S Kepler, for Africa, 10. Monthly offerings of St George's ch, Hempstead, by Rev Dr Carmichael, 3. From an officer of U S army serving in Florida, one half, 10. From Assoc'n for Promotion of Christianity, in Grace ch, Phila, being last instalment on pledge of $5000 from that association, by hands of Francis Hoskins, treasurer, 625. Monthly collection in St Andrew's ch, Philad for Africa, 5. Trinity ch, Southwark, Philad, per Rev I Coleman, 100. St John's ch, Norristown, per Rev Nathan Stem, 13 50. William Griffith, esq, Harrisburgh, Pa, per Jas Peacock, Esq, 3. "I," for foreign missions, per Wm Stavely, 10 Female Bible Class of St Andrew's ch, Philad, per Miss Claxton, for Greece, 38 60. From Lewis Berkley, Aldie, (N B, not certain,) 10. S Sch of St James' ch, Leesburgh, for Africa, for education of a boy named Wm A Powell, 10. Z Locke, parish treasurer of ch of Epiphany, Philad—Africa 254 10, Dr Savage's school, Africa, 100, Greece 109 44, China 109 43—572 97. By Rev Anson B Hare—from St James' ch, Arlington, Vt, Easter collections, for Africa 5, Greek mission 1, general 44 60—50 60. African Miss Soc of St Paul's ch, Philad, towards scholarships in Dr Savage's schools, Africa, per Miss Leadbeater, 10. From Wm W Johnson, esq, Princess Ann, Md, per Thos Robins, Esq, one half, 25. From Rev I M Guion, rector, Easter offerings of St Mark's ch, New Britain, including "seven dollars savings of a family during Lent," 11. R S H George, from 2 ladies of St John's ch, Cincinnati, Ohio, for Africa, 10. St John's ch, Belfont, Pa, per Rev Mr Natt, 10. From St Stephen's ch, Pittsfield, Mass, half the weekly offerings for the past year, thro' E A Newton, Esq, 31. Easter collections in St Paul's ch, Burlington, Vt, thro' Rt Rev J H Hopkins, 47 14. St Paul's ch, Alexandria, D C, per Rev I F Johnston, rector, thro' —— Bell, Esq, 8. From same for Texas, 15 St Timothy's ch, Massilon, Ohio offerings for foreign missions, half, 10. "Amicus," Baltimore, 25. A lady of St John's parish, Hartford, Con, thro' F J Huntington, 10. Collection in St Stephen's ch, thro' Rev J H Price, rector, 152 61. "X," one half, 5. Annual subscription of St Peter's ch, Charleston, for salary of Rev Dr Bohne, missionary to China, 1000. St Peter's Working Society, for African mission, both thro' Rev W H Barnwell, rector, 39. Thro' Wm H Hubbard, receiving agent, Richmond, Va—Mrs Cock for Africa 10, Mrs White for Africa 5, Rev Thos Smith for Africa 5, Communicants of Christ ch, Richmond, Va, per Rev Geo Woodbridge, 21 25, Mr R D Warwick for Greece 10, Africa 10, N B S 8—69 25. Ladies' Sewing Society of St Paul's, Charleston, S C, for Texas, 20. Colored members of St Paul's, for Greece, 10 50. Ch offering, St Paul's ch, 21 75. St Mark's ch, Clarendon, S C, 112 50. St Michael's Working Society, 20—all thro' Henry Trescott, Charleston, S C. Total, $3944 03. From this amount deduct the sum advanced by the American Tract Society for tracts, $700—leaves a balance of 3244 03.

The acknowledgments for the three preceding weeks having been by oversight mislaid at the printing office, the above sum includes the receipts since 20th April.

NewYork, May 11, 1841.

J. SMYTH ROGERS, Treasurer.

N. B. 200 Prayer Books, 8vo, and one copy 4to, have been received from the Female Prayer Book Society, Philadelphia, for Texas.

NOTICE.—The Annual Convention of the Protestant Episcopal Church of Maryland, will hold its session in St. Paul's church, Baltimore: to commence at 11 o'clock, A. M., on Wednesday, the 26th May instant. RICHARD M. HALL,
May 22. 1t Secretary.

THE Protestant Episcopal Tract Society have just published the following new Tracts:

No. 157.	"An Introduction for the better understanding of the Lord's Supper."	38	pages
" 158.	"The Church a Safeguard against modern Selfishness."	18	"
" 159.	"Church Doctrine a witness against worldly times."	18	"
" 160.	"The Church Calendar, a help against time."	14	"

Depository, 28 Ann street.
May 22. THO'S C. BUTLER, Agent. tf

DR. DORR'S NEW WORK.

JUST published and for sale by Swords, Stanford & Co., a Historical Account of Christ's Church, Philadelphia, from its foundation, A. D. 1695, to 1841, and of St. Peter's, and St. James', until the separation of the Churches. By the Rev. Benj. Dorr, D. D., Rector of Christ Church. Price $1,25.

Also for sale wholesale and retail, Dr. Dorr' Churchman's Manual.
May 22, tf.

PRAYER BOOKS.

THE subscriber informs his friends of the Protestant Episcopal Church, that he will keep on hand a good assortment of the Book of Common Prayer, which will be sold to the trade and to the public generally, at the lowest prices.

The Lessons.—He has also for sale the proper Lessons to the Book of Common Prayer, particularly suitable for young persons at Church.

Brownell's Family Prayer Book.—The subscriber is publishing by subscription, the Family Prayer Book of Bishop Brownell; being a Commentary on the Book of Common Prayer. It will be in readiness by the last of June. It is printing on a superb paper;—and a part of the edition will be bound up in the richest Turkey morocco, so as to be an ornament to the parlor as well as a help to Family Religion.

McIlvaine's Sermons.—Also, he has for sale a selection of sermons from the best writers, in two volumes, octavo, suitable for use in families and in churches, where lay readers officiate. The friends of Bishop McIlvaine especially will find this work a valuable collection to their stock of literature.

Oxford Bibles.—The subscriber also keeps a goo assortment of small Bibles, in plain and extra-gilt binding. Among the number will be found the Oxford Bibles, the best edition of the Holy Scriptures published in this country.

Music for the Church.—Also, he can furnish Vestries and individuals with the Church Choir; a Collection of sacred Music, composing a great variety of Psalm and Hymn Tunes, Anthems, and Chants, arranged for the Organ or Piano Forte. By Joseph Muenscher, Professor of Biblical Literature in the Theological Seminary, Gambier, Ohio.

Letters on Confirmation.—And he has for sale Letters to an Only Daughter on Confirmation, by the Rev. J. L. Blake, D. D. This work is on fine paper, and is bound in morocco, in the style of Annuals. The frontispiece represents the administration of Confirmation. It is one of the books kept at the Depository of the Sunday School Union of the Protestant Episcopal Church in the United States.

ALEXANDER V. BLAKE,
May 22, 1841. 54 Gold, cor. of Fulton st.

CHRISTIAN BIOGRAPHY.

THE LIFE OF WYCLIFFE.

ISAAC N. WHITING, Bookseller and Publisher, Columbus, has just published the LIFE OF JOHN WYCLIFFE, D. D., *the father of the English Reformation*, by Margaret Coxe, author of 'The Young Lady's Companion,' 'Botany of the Scriptures,' 'Wonders of the Deep,' &c. &c., 1 vol. 18mo., 275 pages, neatly bound in muslin; price 62½ cents.

In the present age of Christianity, it is to be feared that the youthful portion of our Protestant community, may become unmindful of the great advantages which they enjoy, and consequently form but inadequate conceptions of the trials and conflicts of those who were the honored instruments in the hands of God, in bringing about the great Reformation in England, and of delivering their Church from the cruel bonds of Popery. For these and other obvious reasons, it has been thought advisable by many distinguished Divines, and others, to commence, for the benefit of Families, Sunday School Libraries, and Youthful readers generally, a series of *Biographical* sketches of the most conspicuous actors in that great contest, which was for a long period carried on openly between the disciples of a corrupted, and a purer form of Christianity. And John Wycliffe being generally regarded as the father of the English Reformation, there is a manifest propriety in commencing this series of Christian biographical works, with his life. The work has been prepared with great labor and care, and should suitable encouragment be given, in the sale of this volume, it will be followed by others. Each volume will be complete in itself, so as to enable purchasers to possess any one of the works or the entire series.

The work may be had in New York, at the Bookstores of Swords, Stanford & Co; D. Appleton & Co.; Gould, Newman & Saxton; Charles Henry, and at Depository of the Gen. Prot. Epis. S. S. Union: in Philadelphia, at J. Witham & Son; Hooker & Agnew; R. S. H. George, and Marshall, Williams & Butler: in New Haven, at S. Babcock, and B. & W. Noyes: in Hartford, at Spalding & Storrs: and in Boston, at Crocker & Brewsters, and James Monroe & Co., and James B. Dow. May 22. 4tit

SECOND VOLUME OF NORDHEIMER'S HEBREW GRAMMAR.

WILEY & PUTNAM, 161 Broadway, have recently published a Critical Grammar of the Hebrew Language, by Isaac Nordheimer, Phil. Doct., Professor of Arabic and other Oriental languages in the University of the City of New York. Vol. II. 8vo.

The two volumes may now be had uniform, in cloth, boards, lettered, or the second volume separate.

Commendations from Reviews of the Work.

"His first volume was most favorably noticed by several periodicals, both at home and abroad. The second has even a higher claim to commendation, not only for the great beauty and neatness of its execution; but still more for the perspicuity of its style, and the intrinsic excellence of its matter. He has composed, not simply a book of reference; but one which can be read through repeatedly, both by scholar and critic, with unfailing interest.

The chapter on the Hebrew tenses, may be regarded as in some respects the most finished and satisfactory portion of the whole work. In the chapter on the modes, we find the same philosophical depth and clearness, that are manifested in the discussion of the tenses, The chapter on the particles, is one of the most valuable in the book. The subject of the consecution of the accents, closes the book. This is a department in which the best of Hebrew scholars have often confessed themselves deficient. But the views presented by our author, clothe this heretofore most perplexing of all studies, with an interest which we did not imagine it could possess, and which other grammars have failed to impart."—*Biblical Repository.*

"The external aspect of the book holds out a very tempting invitation to a closer inspection. We take great pleasure in inviting the attention of the public to such cases as the one before us, in which great intrinsic excellence of matter, is enhanced and recommended by a style of printing eminently tasteful and correct—far beyond the common theory or practice of American typography.

We hope to see this volume, as well as the preceding one, introduced into the regular course of Hebrew study. Instead of being taught to regard the Hebrew Syntax as of no importance, the student should be made to understand that this is Hebrew Grammar in the highest sense, to which the Orthography and Etymology are a necessary introduction. We hope that every teacher who has made himself acquainted with the first volume of this grammar, will acquire an equal knowledge of the second, for the benefit not only of himself, but of his pupils, to whom a careful study of the Syntax, with a minute grammatical analysis of all the examples, will give a clearer insight into the *usus* of the language, than a double length of the time spent in desultory reading.

To clergymen and others, who would be glad to recover and increase their knowledge of the Hebrew, an attentive study of this volume, in the way just mentioned, would afford an invaluable aid, and we may even add, delightful entertainment."—*Biblical Repertory and Princeton Review.*
May 22. 3t

GOVERNESS WANTED,

IN a private family a short distance from the city, to take charge of the Education of three sisters between the ages of 7 and 15. One who is qualified to teach all the ordinary English branches, with French and Music. Satisfactory references given and required. Application either personally or by note to No. 8 Gold street.
May 9. 3t$

PEW FOR SALE.

FOR SALE, a desirable Pew in St. Mark's Church, on the ground floor. Inquire of the Sexton, or at the Churchman office. May 9.

A GOVERNESS WANTED.

A YOUNG LADY, as a suitable Governess to take charge of the education of a family of daughters, is wanted. She must be a member of the Protestant Episcopal Church, capable of instructing in all the higher branches of an English education, of a kind, amiable disposition, and willing to devote herself entirely to the improvement and moral cultivation of her charge.

Applications directed to S. at the office of the New York Churchman, will be attended to. References exchanged. May 15—3t.

BISHOP MEADE'S SERMON.

SERMON delivered at the Consecration of the Rt. Rev. Stephen Elliott, D. D., for the Diocese of Georgia, in Christ Church, Savannah, Feb. 28, 1841. By the Rt. Rev. Wm. Meade, D. D. With an Appendix on the Rule of Faith; in which the opinions of the Oxford Divines, and others agreeing with them, on the subject of Tradition, are considered; and some of the consequences there of set forth.

Just received, price 37 1-2 cents.
SWORDS, STANFORD & Co.
May 15. 152 Broadway.

M'VICKAR'S COLERIDGE.

IN Press, and will be ready shortly, a new edition of Coleridge's Aids to Reflection, edited by the Rev. Dr. M'Vickar.
SWORDS, STANFORD & Co.
May 15. 152 Broadway.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

168 *Duane street, opposite the Park.*

REV. ALFRED SMEDES, Rector. The summer quarter of this School will commence on the 9th of May. For particulars, apply personally or by letter to the Rector, at the institution. May 9.

SELECT SEMINARY FOR YOUNG LADIES.

Peekskill, Westchester Co., New York.

THIS establishment will be opened by MRS. RAINSFORD AND HER DAUGHTERS, on Monday the 3d of May, in the healthy and beautifully situated village of PEEKSKILL.

The charge for instruction, comprising every branch of a solid and polite education, will be for boarders, $200 *per annum;* for day pupils, in the senior class, $40; in the junior $32.

The following will be *extras.*—French, Drawing, and Ornamental Needlework, *each $5 per quarter;* Piano-forte, with use of instrument, $12; do. Singing, $10 do.

BOARDERS will be reqnired to bring with them bed bedding, and the usual appendages to the *toilette.*

PAYMENTS to be made quarterly in advance.

EACH young lady will be under the superintendence of the Principals. The French language will be the medium of conversation in the school-room.

FURTHER particulars may be obtained from the Principals; the Rev. Moses Marcus, B. D., Rector, and the wardens and vestry of St. Peter's Church, Peekskill.

REFERENCES may be also made to the Right Rev. the Bishops of New York and New Jersey, the Rev. Drs. Berrian, Eastburn, Milnor, Seabury, Taylor, and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; Messrs. Swords, Stanford & Co., James B. Elliman, John H. Hicks, Esqrs., and John Smith Rogers, M. D., New York.

Peekskill, April 17.

EDUCATION.

THE Rev. P. L. JAQUES, Rector of St. Luke's Church, Hope, Warren county, N.J., will receive into his family and school, a few more boys to be instructed in an English and Classical education. The object of the instructor will be to make his pupils thoroughly comprehend the different subjects in the course of their progress, and to develop, by every proper means, the youthful mind; and their moral and religious instruction will receive his particular attention.

The year will be divided into two sessions of twenty-three weeks each. The first to commence on the first Monday in November.

Terms per annum, for Tuition, Board, Washing, &c., exclusive of *Bedding*, are $125, and with Bedding $135,—to be paid *quarterly in advance.*

Small boys preferred. The number being limited, early application is requested.

Hope is situated 14 miles north of Schooley Mountain Springs, in a healthy and highly romantic part of the country.

Reference.—The Rev. J. M. Ward, Hoboken, N. J.
Hope, May 1, 1841. 2mo.

WM. PEASE,

PROFESSOR OF THE

THEORY AND PRACTICE OF MUSIC.

Residence, No. 169 Barrow street.

REFERENCES:

Rev. James M Matthews, D. D.	Rev. Samuel Seabury, D.D.
	Henry Hurens, Esq.,
Rev. John M. Macauley,	B. A. Mumford, Esq.
J. D. Keese, Esq.,	H. H. Reynolds, Esq.,
James B. Wilson, Esq.,	Timothy Clough, Esq.

March 6—tf

BROOKLYN COLLEGIATE INSTITUTE,

(LATE DURHAM BOARDING SCHOOL,)

JOHN YOUNG, Principal.

THIS Institution, which has been in successful operation for four years, in DURHAM, N. Y., will be removed on the 15th of April, and opened on the 3d of May next, under the charge of the same Principal and instructors, on *Washington Avenue*, Brooklyn, between Myrtle Avenue and the Rail Road, nearly opposite the residence of the Rev. Richard C. Shimeall, and about two miles from either the Fulton or South Ferries, with both of which there is a regular communication by Rail Road or stage.

A more desirable location is not to be found in the vicinity of the ciy, possessing the advantages of pure country air, good water, delightful scenery, and extensive play grounds.

All the branches of a thorough English and Classical education, with the French language, are taught by skilful and experienced teachers.

The government is mild and parental, the pupils board in the family of the Principal, eat at the same table, and are treated in all respects, as his own children.

The manners and morals of the pupils are strictly guarded: they are not allowed to go beyond the play-grounds, unless attended by one of the teachers.

All are required to attend some place of public worship on Sundays, the selection to be made by their parents or guardians. When no instruction is given to the contrary, they attend the Episcopal Church with the Principal and his family.

TERMS FOR BOARDING AND TUITION.

For English and Commercial Studies, per ann. $160
" Classical, French, and Mathematical, 200
No extra charges whatever.

Letters may be addressed to the Principal, at his present residence, Durham, N. Y., until 15th April; after that to the Institute, Brooklyn.

REFERENCES:

Rt. Rev. Benjamin T. Onderdonk, New York.
Hon. John Adams, Catskill,
Hon. John A. Dix, Albany.
Rev. Norman H. Adams, Unadilla.
Messrs. Charles McArthur, Hudson; Levi Thayer, Palmyra; James W. Reed, Lockport; James Baldwin, Jun., Buffalo. Feb. 27.

ENGLISH AND CLASSICAL SCHOOL.—The Rev. HIRAM JELLIFF, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841; and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D., of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D. D.
Rev. Samuel Seabury, D. D.
Rev. Lot Jones,
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.

References in Poughkeepsie:
Rev. John Reed, D. D.
Rev. F. W. Hatch.
Messrs. Wm. Davies, and H. Wheaton, Esq's.
March 27.

POETRY.

VALE CRUCIS ABBEY.

BY REV. FREDERICK WILLIAM FABER.

I.

Here, where wet winds autumnal rains may fling,
And pallid ash-trees in the transept lean,
The gentle-mannered monks were wont to sing
The Son of God, the Help of the unclean;
And, from Cistercian service books, to hymn
The blissful Mother, as the nights grew dim.

II.

Here, not unmindful of the public good,
Dwelt some poor beadsmen of the stainless Mary,
Bosomed, like monkish spots, in coves of wood,
That morn and eve with mystic commentary
Might for meek hearts re-join the broken threads,
Hid in Church books, like ore in jealous beds.

III.

And, at this hollow and in vales like this,
The winds took in good lading, and a freight
Of precious boons, dispensing balm and bliss,
Lifting from England's Saxon fields the weight
Of sins that sprung in such prolific brood
From the perverseness of her Norman blood.

IV.

Still, within hearing, at pale matin-time
There comes a soul into these ruins lone,
Where the clean-watered Dee his woodland chime
Steers with sweet skill from rich Edeyrnion,
Leaving on shady rock and mountain bending
Shreds of faint echo waked in his descending.

V.

Oft, when chill winds the compline hour have tolled,
The broken East is fairly lighted yet,
Ever when in yon Gothic marigold
The harmless moon her full white orb hath set,
While, on the field beyond, her trembling fire
Streams mildly through the triple-windowed choir.

VI.

Thou visitor of ruins! thou mayest come
To worn portcullis and green-hooded wall,
Where some rude baron held his festal home
In moated fortalice or hunting-hall—
There thou mayest come, when placid nights are wearing,
To learn of earth her art of soft repairing.

VII.

But other thoughts and deeper must be thine,
When by poor abbeys, tightly ivied o'er,
Thou dream'st that England, leaving Christian shrine,
Hath turned herself to druid rite once more,—
Fearing in wakeful thoughts lest, heathen grown,
She should not miss the Cross when it is gone.

CHRISTIAN EDUCATION;

A Pastoral Letter,

TO THE MEMBERS AND FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF TENNESSEE.

From Rt. Rev. James Otey, D. D., Bishop of the Diocese.

[Concluded from the Churchman of the 1st inst.]

I deem it altogether relevant to remark that we are, from our position, surrounded by circumstances peculiarly favorable to the production of that character which a parent has especial reasons to dread as an associate for his children. The contemplation of this has often made me turn away from it not only in sadness, but in fear and trembling for my charge, and with the deep conviction that God only can interpose effectually by his grace and providence to meet the threatening dangers of our condition.

In the first place, I ask you to look at that mighty multitude which is moving continually to and fro, upon the great lines of communication in this western world—upon our navigable rivers. A short time since it was estimated that six hundred steamboats, to say nothing of the thousands of a different craft, were occupied annually upon our western waters. Think, now, of the moral influences set to work upon the country, by the known habits of impiety—recklessness—disregard of human life—contempt of moral obligation, and desecration of the Sabbath, as they are exhibited to observation by this vast mass of men moving continually all around our borders. Call to mind the shameless profanity—the cursing and bitterness—the scenes of rude revelry—of brutal drunkenness and of desperate gambling, of which you have been made the involuntary witnesses, and then ask yourselves, how you would like to have your children thrown into the midst of all this wickedness (calling as it does, trumpet-tongued to heaven for wrath) with their passions uncontrolled by fixed principles of virtue, and those principles unfortified by fixed habits of piety.

Again, look at the population which is congregated at the various points at which trade centres—where the very forms of social intercourse among the respectable in name and character beget habits of disingenuousness which lead gradually to the breaking down of those barriers which religion would raise to protect the unsophisticated heart from the inroads of sin. The spirit of gain—the struggle for precedence—the contention for superiority in display, all engender a set of moral influences, to which no one can be safely exposed, until his heart has been nerved by virtue's high impulse to brave the contempt and scorn of men rather than offend against God.

Once more, cast your eyes over the vast field of enterprise, spread all around, presenting to the natural cupidity of the human heart, objects awakening all the energies of man, and goading him onward by the most powerful stimulants to exertion for their attainment. Think of the character of thousands who are already in this field actuated by the selfish motives which you know them to be—think of the thousands of others who are rushing to it animated by the single impulse to succeed in the objects which allure them, at all hazards, and by every means within their reach—in their eager pursuit of wealth "compassing sea and land," and invoking the aid of heaven and earth, in its acquisition—look at this picture, and then ask yourselves the question, can I permit my children to enter this scene of turmoil and contention, to engage in strife with men who "mind earthly things," without previously arming them with the guards of virtue—without investing them as far as I may, with "the breastplate of righteousness," and giving them the "shield of faith?"

I picture to myself a father sitting down by his fireside, his children grouped around him. I imagine to myself the musings of that father's heart. These children will be sufferers, perhaps, when I am gone where my counsel and care cannot reach them. Is there no eye that will look with pity upon their sorrows when mine shall be closed in death? Is there no arm that may be stretched out for their protection, and no hand to provide for their wants when a father's hand shall lie mouldering in the grave I have been instrumental in ushering them into this boundless being upon which they have entered, and as far as my abilities reach, I am responsible for their well-being here—as far as my influence extends, I shall be held accountable for their destiny hereafter. How shall I guard them from the dangers of an evil world, and, still more, protect them from the assaults of those unseen and malignant foes that are ever watching to lure their steps into the paths of ruin?

To such inquiries there is but one rational answer to be returned. It is to put into operation that train of measures for moral and religious culture which God has promised to bless—to employ those means which the wisdom of the Church has suggested, and experience demonstrated to be ordinarily successful in the production of a result, than which, no other ought to lie nearer a parent's heart, viz: the piety of his children. Let them be truly religious, and if not their respectability in the world, at least, we may hope, their usefulness, and certainly their ultimate happiness, we know, is secured.

Every parent in the Church is provided with a plain and simple directory in this his most interesting work, which, if he follow faithfully, he can scarcely fail of his object, in bringing his children under sound religious influences; and such influences as will probably be abiding, because of the associations connected with them. I have reference, of course, to the Church Catechism, a compend of Christian doctrine and duty, which even the aged and the learned, too, may study with profit.

Let us take a single passage for the sake of illustration. To the question—"*Who gave you this name?*" The answer is, "*my sponsors in baptism, wherein I was made a member of Christ—a child of God, and an inheritor of the kingdom of Heaven.*" Now, in the explanation of the terms of this answer, what a wide and inviting field is opened to a parent, to interest the feelings of his child, and impress truths of immense importance, with power and effect, upon the soul. The child will naturally inquire, who was Christ? And where, in the whole compass of ancient and modern writing, will one find so many touching incidents—so much tenderness, compassion and love, as were exhibited in the personal history of Christ? It imbodies just those facts and incidents which are found by experience to be most affecting to the unsophisticated heart of a child. Is his mind struck with that which is wonderful and amazing? There is the incident of Christ walking on the sea, and stilling the tempest—there are the still more marvellous transactions at Bethany—at Capernaum and at Nain. These things, properly dwelt upon, cannot fail to fix in the young mind especially, deepest impressions of the transcendent power of Jesus Christ. Is the child alive to emotions of compassion and benevolence—as what child is not? Tell him of Christ's healing the sick—cleansing the lepers—and dispossessing demoniacs. Dilate upon the dreadful and distressing nature of these afflictions, and the readiness and tenderness with which Christ relieved them, and where is the sensibility that will not be touched, at the relation, coming from the lips of those whom children love, and in accents which have always fallen on their ears in kindness? Let it be the constant endeavor to meet the necessities of the child by adapting instruction to his capacity, and to give a right direction to his affections, not so much by abstract reasoning, as by direct inferences from facts—not so much by causing him to commit to memory the dry forms of truth, as by making an application of it to the every-day business and concerns of life. To this end, let the example of Christ be proposed as the unchanging and perfect model for imitation, through all the stages of life—let filial obedience be enforced by his subjection to Joseph and Mary—let youthful piety be commended by his early devotion to the duties of religion—let forgiveness of injuries be inculcated from considering the patience and meekness with which he endured the insults and reproaches of men—let contentment be learned from his willing submission to the hardships of a poverty, that left him not a place to lay his head—let humility and lowliness of mind be taught by instancing his cheerful resignation to the will of God; and in a word, let Him be the pattern after which the whole life shall be modelled.

The Catechism instructs the child to say, also, that in baptism, he is "made a child of God!" A parent can, surely, be at no loss in explaining the duties of such a relation. From the care taken to meet daily wants, on the part of the head of the family, the transition is easy and natural to that ample provision which the Universal Parent makes for all his creatures, and in which the child must perceive that he himself has a bountiful share. Who provides for you food and raiment? Who has given you kind and affectionate parents? Who causes the fruits of the earth to grow? Who has adorned and beautified the world in which we live, so that we look with pleasure and delight upon all the varied objects of creation, and perceive them all to be wisely and wondrously adapted to their several stations? It is He, who has permitted us to address him as "our Father in Heaven."

The Catechism proceeds, "an inheritor of the Kingdom of Heaven." Every thing that can animate hope, purify the heart, and elevate the affections, is comprehended in the reward here held forth, as the prize of the high calling of God in Christ Jesus. Heaven opens a refuge from all the sorrows and afflictions of life—it is the place of rest where sickness, sighing, and death cannot enter—where God shall wipe away all tears—where pain and the curse of sin shall be felt no more. It is a place of society, where the blessed and holy angels dwell—where all the just and righteous of every age and country are gathered together, and where they shall experience an endless increase of joy and happiness in the immediate presence and love of God.

Thus we see how the Church has provided not only most wholesome, but most pleasant food for her children in the very beginning of their career—nourishing them with "the sincere milk of the word" and inviting them by the prospect of the most glorious rewards to a life of piety and godliness. Of parents and sponsors she reasonably expects the bestowing of that care and attention on the young, which are indispensable to secure the great object of "bringing them up virtuously to lead a holy and Christian life." And if this reasonable expectation, founded, as it is, upon the sacred obligations of the parental relation—upon natural affection and upon covenant stipulations, be not answered, where shall she look for others to discharge this most interesting of all duties?

To the neglect of the early inculcation of religious instruction upon the minds of children may be attributed more than to any other cause, the decline of vital religion which marks this period emphatically the precursor of that predicted apostacy from the faith of the Gospel, when men shall "give heed to seducing spirits and doctrines of devils," and vainly puffed up with a fleshy mind, shall substitute their own inventions for the truth of God. To this cause must be assigned the multiplication of sects and the consequent increase of irreligion, and the bold and reckless assertion made in our time, that the Church needs no ministry and the world no Church for the preservation of Christian verity, an incorrupt faith—purity of manners and godliness of life. To this source must be traced that unconcern and apathy among men to their spiritual interests, which operate to keep them out of the reach of instruction, and which perpetuate indifference from generation to generation, leaving the mass of the population really so ignorant upon the subject of Christianity, that in the case of almost every seriously awakened mind, the task is imposed upon the ministry of teaching the leading facts and the plainest doctrines and the most obvious duties of the whole system. Often, indeed, in the case of the sick, in the midst of newly aroused fears and the alternate agitations of hope and despair, the minister of the Gospel is obliged to commence with an effort to satisfy the poor, doubting sinner, that such a being as Christ ever came into our world and "died to save sinners."

We cannot dwell upon the admirable adaptation of the catechism to the purpose of teaching the young all that a Christian ought to know and believe to his soul's health. Let the experiment be honestly made, and upon the result we are perfectly willing to let our recommendation of its fitness, stand or fall.

In the religious training of your children, before they are sent from home to school or to engage in business, forget not to warn them that the world is full of wickedness—that in their own bosoms are lodged the elements of all that is dark or degrading in conception, and all that is daring and desperate in crime—that there is a fountain of pollution there which may be swelled by contact with the world, into a resistless flood which may pour desolation through their souls; and that their only safety consists in procuring the protecting care of God to guide their uninstructed steps, and the sanctifying influences of the Holy Spirit to purify their hearts and preserve them from evil. A parent knows something of these dangers from experience, and duty no less than affection, should urge him to shield his offspring from them, by every means which Providence shall bring within his reach. He knows that his children will be sinners, and that they must suffer; nor ought he to exclude the thought that they may probably encounter pain and sorrow in the extreme forms of misery and wretchedness. He should ask himself what is to support their sinking heads and failing hearts when far removed from parental sympathy and the endearments of home—in strange lands or in inhospitable climes, they may be called to yield up their souls to God. Nothing then can avail to soothe the disquietude of mind and smooth the passage to the tomb, but steadfast faith in God's mercy through Christ, witnessed by a holy life.

We know too, that our children must go into eternity—that with them we must meet the God of Judgment. In view of this solemn and awful accountability, how can each one of us avoid asking, "am I faithful in warning—diligent in instructing—constant in feeding—watchful in guarding these lambs of the flock, for whom the good Shepherd laid down his life? Are they early taught to know their danger, how to guard against its approach, and whence to look for succor? Do they see in my own walk and conversation, that solemn, serious teaching of the way of salvation, which shows that my own soul is overawed and subdued, by contemplating the awful facts and the more awful truths of redemption? Are they persuaded from all I say and do, that the one, supreme, engrossing object of my desire is to lead them 'to know God and Jesus Christ, whom God hath sent?' Have I a word for them 'in season and out of season?' Am I ever ready to remind them of death and eternity—ever glad to point them to the way that leads to heaven?"

Surely the parent who does less than this, is falling utterly short of his obligations to God—to the Church—to his children—to his country—and to the world.

Should this be the last time I shall ever address you in this way, as feeble and failing health admonishes me, it may be, I should deem it no unworthy conclusion of my care and labor for your happiness, temporal and eternal, if this letter, by God's blessing, shall be instrumental in rousing one congregation, or even one family in the diocese to renewed diligence and zeal in the work of Religious Education. With such a token of the divine blessing upon my work, I should feel that I had not labored nor run in vain.

I remain your faithful friend, and affectionate Pastor,

J. H. Otey,
Bishop of Tennessee.

Columbia, Jan, 1, 1841.

LANFRANC, ARCHBISHOP OF CANTERBURY.

From Memoirs of the Queens of England, by Hannah Lawrance.

It is refreshing, after contemplating those fierce and desolating wars which, in Stephen's administration, were the scourge of England, to direct our attention to the progress of science and literature; and turning aside from the beleaguered castle, and the stern strife of the battle-field, to enter the convent school in the silent and peaceful cloister; where, just awakened to the charms of knowledge, the aspiring student pursued his pleasant task with a persevering energy, to which, excepting in that age which witnessed the revival of classical learning, modern times afford no parallel. And very interesting is it, to find that, amid all that is generally considered most hostile to the advancement of letters, schools and learning increased with unequalled rapidity during the whole of Stephen's disastrous reign.* The original impulse to this improvement, however, originated neither with Saxon nor Norman; but a native of the district beyond the Alps, led by a distaste of the applause of his own more educated countrymen to quit his native city, traversed France, and at length settled in Normandy, unconscious, that while he only sought the peaceful retirement of an obscure cloister, heaven was directing his steps to that abbey, which, under his auspices, should prove the nursing-mother alike of the Norman and the Saxon mind.

Although, by the constitutions of the Benedictine rule, ample provision was made in each convent for the education of youth, yet, during the ninth and tenth centuries, these constitutions became almost a dead letter. In Normandy the warlike character of its dukes, and the infant and unsettled state of the community, alike forbade the progress of letters; while, in England, a feeble and inefficient government, a luxurious and sport-loving nobility, and an indolent and ignorant clergy, by their united influence, seemed to threaten the land with a return to its primitive barbarism. Still, although the most important use of monasteries, the preservation and advancement of learning was all but forgotten; each generation saw new additions to their number rising on every side, where many sincere, but most ignorant men, retired from a world for whose cares and duties they were probably well fitted, into a solitude which, from the total absence of all intellectual cultivation, must have been a solitude indeed. Among many of the well-meaning but mistaken men who then fled from the world, was Herlouin, a noble of the territory of Brionne, who was so determined to fulfil his intention, that, to obtain dismissal from service to his liege lord, he actually counterfeited insanity. At length, after long-continued opposition, he obtained his wish, and retiring to the valley of Bec, in Normandy, surrounded by a company of equal enthusiasts, built a lowly church and convent; while, as from their poverty they could obtain no spiritual father who would be willing to quit his pleasant cloister to take the superintendence of this newly-gathered flock, Herlouin himself, although unable to read, was compelled to become the abbot. But, although the ruling desire of his heart was thus accomplished, sorrow and disappointment pursued the enthusiastic founder, even to his beautiful valley;—twice was the new convent burnt to the ground, and in the latter conflagration his aged mother lost her life.† Each time of rebuilding, the site was changed; and each time, through the gifts of the faithful, did the abbey rise improved; and Herlouin and his humble band sat down in quiet to enjoy their long-deferred repose.

In the mean time a young native of Pavia, who, having lost his parents in early life, had traversed the Italian cities in search of knowledge, and again returned to his native city with a mind so nobly endowed by nature, and so richly freighted with learning, that his lectures, and pleadings, and decisions, awakened the admiration of all, from some secret disgust or strong devotional feeling, quitted the land of his birth and the city of his fame, and crossing the Alps, never stopped on his journey, until he reached the town of Avranches, in Normandy. This young man was the celebrated Lanfranc—his fame soon followed him even to this distant region; and, in the year 1036, the same year in which he quitted his country, he saw himself surrounded by a numerous band of scholars, all eager to imbibe the lessons of wisdom from the lips of the learned Pavian. But a cloister was at this period the general aslyum of learning as well as piety; and influenced probably by his desire for complete seclusion, Lanfranc bent his footsteps, not to any of the more ancient or wealthy convents of Normandy, but to the lowly Abbey of Bec. It is pleasing to learn that the unlettered superior, and his illustrious inmate, dwelt together in perfect unity, and that the admiring abbot actually set about attempting to learn to read;—but, although a Lanfranc was the tutor, the task was too great for the aged Herlouin, and he eventually gave it up.

Vain had been the attempts of the illustrious scholar to stifle the fame of his talents by flight from his native city, and equally vain was this his second attempt. His retreat was soon discovered; unnumbered scholars besieged the gates of the obscure and almost unknown convent; and the Abbey of Bec, with its unlettered abbot, became the rallying point of all the scholarship of Normandy. On the death of Herlouin, Lanfranc assumed, by unanimous call, the crosier; and, during the years in which he wielded it, no private school ever sent forth so many celebrated scholars. Among these the monks proudly boasted Ives of Chartres, the restorer of the *jus canonicum* in France; Anselm, both in the abbey, and in the primacy of England, his successor; and Pope Alexander the Third.

But seclusion, after which the anxious spirit of Lanfranc ever thirsted, was never to be his lot; and when William placed himself on the throne of England, he sent an urgent request to the abbot of Bec to resign the crosier of that beloved abbey, that he might assume the patriarchal cross of the see of Canterbury. To this request Lanfranc is reported to have returned an unhesitating denial;—by some writers it is stated that, appalled at the absolute barbarism of the people, he refused, feeling the utter impossibility of effecting any good among them. By others, (and from what we know of the conscientious, though often mistaken, opinions of Lanfranc, it seems the more probable,) he assigned as a reason the unwillingness he felt to take office under a sovereign whose conduct had been marked by so much cruelty towards his English subjects. Whatever were the motives, and whatever was the excuse, they were at length overruled; and in the year 1070 Lanfranc quitted the peaceful shades and pleasant cloisters of Bec, to enter upon the difficult and stormy task of reforming the Anglo-Saxon Church.

According to the usual custom, the new primate, ere he entered on the duties of his office, proceeded to Rome, to receive that important badge of spiritual investiture, (which still maintains its place on the shield of Canterbury,) the pall. Most gratifying to the feelings of the illustrious teacher must the recollection have been, that he, to whose tribunal every cause was brought, and before whose footstool even kings had bowed—he, the supreme Pontiff, had been his pupil at Bec; and most gratifying to him also must have been the marked and respectful homage paid by his grateful scholar; for, at his entrance, the haughty Pontiff rose up, and greeted him with reverend courtesy. "Holy Father," exclaimed the astonished attendants, "do *you* rise up before the Archbishop of Canterbury?" "Not because he is Archbishop do I rise up before him," was the grateful answer, "but because I was once his pupil at Bec, and there sat at his feet imbibing all wisdom."

* "The encouragement given to literature in England, from the happy taste of Henry, his queens, his court, and clergy, so diffusely spread the desire to attain it, that even the stormy reign of Stephen seems to have been no impediment to its cultivation. Perhaps the military exactions and movements confined the clergy to their homes and monasteries, and made them more studious; but it is certain that this wasteful period of civil war, was the interval in which the Anglo-Norman mind was extensively educating itself."—*Turner.*

† The sincere piety of this ignorant man, was eminently shown in his conduct on this occasion. Being reminded that his mother was engaged in works of charity when she met her death, he knelt down, and lifting up his eyes streaming with tears, returned solemn thanks to heaven that had judged her worthy to be taken from the world, while engaged in the peculiar work of a Christian.

THE FONT.

This Baptizing is to be at the FONT. What the font is every body knows, but not why it is so called. The rites of Baptism in the first times were performed in fountains and rivers, both because their converts were many, and because those ages were unprovided of other baptisteries: we have no other remainder of this right but the name. For hence it is that we call our baptisteries fonts; which, when religion found peace, were built and consecrated for the more reverence and respect of the Sacrament. These were set at first some distance from the church, after in the church porch, and that significantly, because Baptism is the entrance into the Church mystical, as the porch to the temple. At the last, they got into the church, but not into every, but the city church, where the Bishop resided, hence called THE MOTHER CHURCH, because it gave spiritual birth by baptism; afterward they were brought into rural churches. Wheresoever they stood, they were had in high veneration. St. Athanasius complains sadly of impiety in his time; such as never was heard of in war, that men should set fire to churches and fonts, and after mentioning the fonts, says, "Good God! Christ-killing Jews, and heathenish atheists, have without all reverence entered and defiled the fonts."

Bishop Sparrow.

COLLEGE OF BISHOPS.

St. Cyprian says, "Christ made the College of Bishops numerous, that if one proved heretical, or sought to devour the flock, the rest might interpose for the saving of it." This is equally against letting the whole depend upon one universal Bishop, and against throwing off the whole Episcopate, that is, all the Bishops in the world; which would be a total dissolution of the Church as a society, by leaving no governors in it; or, which is the same, setting up governors of our own head, without any authority or succession from the apostles; which is rendering the whole precarious, and without any foundation. And moreover, it is a supposing that providence is obliged to stand by a Church set up in direct opposition to his institution, than by that Church which Christ himself has founded, and promised to be with to the end of the world.—*Leslie.*

FEARS OF THE GUILTY.

The fear of guilty persons is always full of jealousies and suspicions; for "wickedness," saith the book of Wisdom, (chap. xvii. 11,) "being condemned by her own witness, is very timorous; and being pressed with conscience, always bodeth terrible things."—*Whitby.*

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The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

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P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

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AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

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And under the General Direction and Supervision of

The Bishop of the Diocese of New York,

of whom it is the Official Organ of Communication with his Diocese.

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Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

New York, December 18, 1840.

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